THE BLESSING OF THE VICARAGE OF ST CHRISTOPHER'S MISSION
AND THE CELEBRATION OF THE HOLY EUCHARIST
30th Anniverary Celebration, July 35, 1973

Bluff, Utah

THE BLESSING OF THE VICARAGE

The celebrants and congregation shall gather outside the house and begin the blessing with the following excorcism. Walking aroung the house the priest shall sprinkle Holy Water on the dwelling while reciting the following:

O God, the Author of blessing and Fount of salvation, we earnestly pray and beseech you to pour the manifold dew of your grace and the abundance of your blessing upon this place. Amen.

God, the Son of God, who by death destroyed death, and overcame him who had the power of death, Beat down Satan quickly. Amen

(here the priest sprinkles Holy Water on the house in the form of the Cross and exhales deeply)

(the priest continues to walk around the house sprinkling Holy Water and the following is recited:)

Deliver this place from all evil spirits; all vain imaginations, projections and phantasms; and all deceits of the evil one; and bid them harm no one but depart to the place appointed them, there to remain forever. Amen.

May you place herein the angel of light, the guard and defender of good. Amen.

By the multitude of your mercies may peace abound for those who dwell in this place. Amen.

And may there always be present here, O Lord, those of your gifts which are profitable to all Amen.

Send, O Lord, to this dwelling your good and holy angel. Amen.

As watchmen and sentinel and guard. Amen.

To resist evil things and provide good things. Amen.
So that all disquiet and disaster may be banished from this house. Amen

May your presence always keep far from here, need, pestilence, sickness and the attacks of the evil ones. Amen.

So that, where your holy Name is invoked, abundant good may follow and the attacks of the demons be driven back and your protection and the help of the Saints take their place. Amen.

Holy Water
AT THE DOOR

(As the Priest enters the House he shall pause at the door and with ~~Corn Pollen~~ make a on the four corners of the door and then say the following:)

Peace be to this House, and to all who enter here.

Anthem: Through wisdom is a house builded, and by understanding is it established; the house of the righteous shall stand, and by knowledge shall the rooms be filled with riches.

THE BLESSING OF THE LIGHT

(a candle shall be brought to the Priest, who shall light it and bless it as follows:)

Hear the words of the holy Gospel according to St. Matthew.

People: Glory to you Lord Chirst

The Gospel
Matthew 5:14

"You are the light ~~of this~~ for the whole world. A city built on a hill cannot be hid. No one lights a lamp to put it under a bowl; instead he puts it on the lampstand, where it gives light for everyone in the house. In the same way your light must shine before people so that they will see the good things you do and give praise to your Father in heaven.@

People: Praise to you Lord Christ

Priest: The Lord be with you
People: And also with you

Let us pray.

O God, whose glory shines as the light in the face of Jesus Christ: Bless, we beseech you, this candle for the illumination of this place, and grant that as it gives light unto all that are in the house, so those who enter here may show forth in their lives the brightness of good works; through the same Jesus Christ our Lord. Amen.

(The Candle shall be borne before the Priest into all the rooms that are to be blessed, and other lights in the house may be kindled from it.

THE BLESSING OF THE ROOMS

<u>The Kitchen</u>

Antiphon. Behold, I will send you corn and wine and oil, and you shall be satisfied therewith; be glad then and rejoice in the Lord your God.

You, O God, have of your goodness prepared for the poor; You fill us with the flour of wheat.

Let us pray: O Eternal God, who fills the hungry with good things: Send you blessing upon this kitchen and upon all who work in it, and make us ever thankful for our daily bread; through Jesus Christ our Lord . Amen.

<u>The Dining Room</u>

Antiphon. The eyes of all wait upon you, O Lord, and you give them their meat in due season.

The poor shall eat and be satisfied; They that seek after the Lord shall praise him.

Let us pray. O God, who gives good to all flesh: Fill our hearts with joy and gladness, that we always having all sufficiency in all things, may abound unto every good work; through Jesus Christ our Lord. Amen.

The Living Room

Antiphon. A new commandment I give unto you, that you love one another as I have loved you; by this shall all men know that you are my disciples. Be kindly affectioned one to another with brotherly love; In honour preferring one another.

Let us pray. O God, who has taught us that all our doings without charity are nothing worth: Give your blessing to all who shall share this room, that they may be nit together in true fellowship here upon earth, and finally may be joined in the communion of your saints in heaven; through Jesus Christ our Lord. Amen.

THE STUDY

Antiphon. Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which brings forth out of his treasures things new and old. Give instruction to a wise man, and he will be yet wiser; Teach a just man, and he will increase in learning.

Let us pray. O God the Holy Ghost, the Teacher who leads into all truth: Grant us so to give attendance to reading, to exhortation, to doctrine, and so to meditate in your law, that we may be filled with the knowledge of your will in all wisdom and spiritual understanding through Jesus Christ our Lord. Amen.

The Bedroom

Antiphon. Save us waking, O Lord, and guard us sleeping, that awake we amy watch with Christ, and asleep we may rest in peace.

Have I not remembered you in my bed;
And thought upon you when I was waking.

Let us pray. O Heavenly Father, who does ever guard your children by your grace: Bless, we beseech you, this room, and your servants who occupy it, that waking they may be thankful for your protection, and asleep they may rest in you; through Jesus Christ our Lord. Amen.

THE Family Room

Antiphon. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

Love you therefore the stranger; For you were strangers in the land of Egypt.

Let us pray. O Almighty God, who by your holy Apostles has taught us to use hospitality without grudging: Bless, we beseech

you, this family room, that all who visit here may be received in true friendship and love; through Jesus Christ our Lord. Amen.

(The celebrant and others shall then return to the carport where the Blessing of the House shall be concluded.

THE BLESSING OF THE HOUSE

Anthem. The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever; and my people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places.

The Navajo House Blessing Prayer

The Final Prayer and Blessing

Come, O Lord, we humbly beseech you, and fill this house with the serenity of your love and joy and peace; Let your abundant grace and benediction be upon those who make this their home, that dwelling together in health in this habitation made with hands, they may themselves be evermore your dwellingplace; through Jesus Christ our Lord. Amen.

LET US GO FORTH TO THE CHURCH TO CELEBRATE THE MASS OF ST. CHRISTOPHER WITH THANKSGIVING TO THE LORD FOR THE BLESSING OF THIS HOUSE.

Rx 18
fdC -8

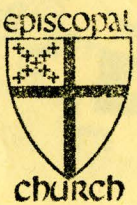
THE ORDER OF THE MASS AS USED AT

Saint Christopher's Mission

TO THE NAVAHO

BLUFF, UTAH

the



welcomes you

B.C. '62

THE MASS

Priest: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I will go unto the altar of God.

People: Even unto the God of my joy and gladness.

PSALM 43

Priest: Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

People: For thou art the god of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

Priest: O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

People: And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

Priest: Why art thou so heavy, O my soul: and why art thou so disquieted within me?

People: O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Priest: Glory be to the Father, and to the Son, and to the Holy Ghost.

People: As it was in the beginning, is now and ever shall be; world without end. Amen.

Priest: I will go unto the altar of God.

People: Even unto the God of my joy and gladness.

Priest: Our help is in the name of the Lord.

People: Who hath made heaven and earth.

Priest: I confess to God Almighty . . . pray for me to the Lord our God.

People: God Almighty have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

Priest: Amen.

People: I confess to God Almighty, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the Holy Apostles Peter and Paul, to all the Saints and to thee, Father, that I have sinned exceedingly in thought, word, and deed, by my fault, my own fault, my own most grievous fault. Wherefore I beg blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the Holy Apostles Peter and Paul, all the Saints and thee, Father, to pray for me to the Lord our God.

Priest: God Almighty have mercy upon you, forgive you your sins and bring you to everlasting life.

People: Amen.

Priest: The almighty and merciful L rd grant unto us pardon, absolution and remission of our sins.

People: Amen.

Priest: Wilt thou not turn again to quicken us, O God?

People: That thy people may rejoice in thee.

Priest; O Lord, show thy mercy upon us.

People: And grant us thy salvation.

Priest: O Lord, hear my prayer.

People: And let my cry come unto thee.

Priest: The Lord be with you.

People: And with thy spirit.

Priest: Let us pray.

We sing the INTROIT for the day, then

People: Kyrie eleison (3 times)
Christe eleison (3 times)
Kyrie eleison (3 times)

On feast days we sing

People: Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.
O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.
For thou only art holy; thou only art the Lord; thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Priest: The Lord be with you.

People: And with thy Spirit.

The Priest reads the COLLECT, and at the end he says

Priest: World without end.

People: Amen.

The EPISTLE is read, then

People: Thanks be to God.

We sing the GRADUAL and chant following.
Then we stand for the Holy Gospel.

Priest: The Lord be with you.

People: And with thy Spirit.

Priest: The continuation of the Holy Gospel . . . . . .

People: Glory be to thee, O Lord.

At the end of the Gospel say

People: Praise be to thee, O Christ.

On Sundays and some other days there follows

THE CREED

People: I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from Heaven, (kneel) And was incarnate by the Holy Ghost of the Virgin Mary, and was made man: (rise) And was crucified also for us: under Pontius Pilate he suffered and was buried; And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Holy Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

Priest: The Lord be with you.

People: And with thy Spirit.

Priest: Let us pray.

The bread and wine and our gifts are offered to God, while we sing the proper OFFERTORY ANTHEM and perhaps a hymn

Priest: Pray, Brethren,

People: The Lord receive this sacrifice at thy hands, to the praise and glory of his Name, to our benefit, and that of all his holy church.

Priest: World without end.

People: Amen.

Priest: The Lord be with you.

People: And with thy Spirit.

Priest: Lift up your hearts.

People: We lift them up unto the Lord.

Priest: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

When the Priest finishes the Preface: - evermore praising Thee
and saying: join with him in the song of the Angels.

People: HOLY, HOLY, HOLY, Lord God of hosts, heaven and earth are full of thy glory; Glory be to thee, O Lord most High. Blessed is he that cometh in the Name of the Lord, Hosanna in the highest.

The Priest is now saying quietly the GREAT PRAYER. We kneel and pray. When the bell rings we know our Lord is coming; When the Priest says

THIS IS MY BODY

the bread becomes Our Lord's Body. The bell rings 3 times. When the Priest says

THIS IS MY BLOOD

the wine becomes Our Lord's Blood. The bell rings again 3 times; we adore the Lord, who in His Body and Blood is with us to offer His Sacrifice and ours.

Priest: . . . . . world without end.

People: Amen.

Priest: And now as our Saviour Christ has taught us, we are bold to say: Our Father, who art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

People: But deliver us from evil.

Priest: Let us pray.

Priest: . . . . . world without end.

People: Amen.

Priest: The Peace of the Lord be always with you.

People: And with thy Spirit.

Join with the Priest in saying or singing

People: O Lamb of God, that takest away the sins of the world
Have mercy upon us.
O Lamb of God, that takest away the sins of the world,
Have mercy upon us.
O Lamb of God, that takest away the sins of the world,
Grant us thy peace.

When the bell rings, those who are to receive Holy Communion go to the altar. Join with them if they say the Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us

all that is past; And grant that we may ever hereafter Serve and please thee In newness of Life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

The Priest says the absolution, then, holding the Blessed Sacrament, he says,

Priest: BEHOLD the Lamb of God: behold Him that taketh away the sins of the world.

We say 3 times with him

People: Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only and my soul shall be healed.

After we have received Holy Communion we sing the proper Communion chant for the day; then we stand while the Priest reads the Post-Communion Prayer.

Priest: The Lord be with you.

People: And with thy Spirit.

Priest: Depart in peace.

People: Thanks be to God.

We kneel for the blessing

Priest: The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.

People: Amen.

We stand for the last Gospel

Priest: The Lord be with you.

People: And with thy Spirit.

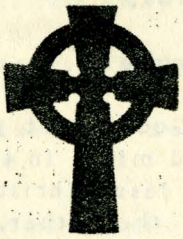
Priest: The Beginning of the Holy Gospel according to John.

People: Glory be to thee O Lord.

At the end of the Gospel, say

People: Thanks be to God.

Stand as the Priest leaves and then kneel and say a prayer before leaving church



THIS IS THE ORDER OF THE MASS AS USED AT
SAINT CHRISTOPHER'S MISSION TO THE NAVAHO
BLUFF, UTAH

THE ORDER OF THE JUBILEE MASS

Solemn Votive Mass of Our Lord JESUS Christ the Eternal High Priest

October 5, 1964

At Saint Christopher's Mission, Bluff, Utah

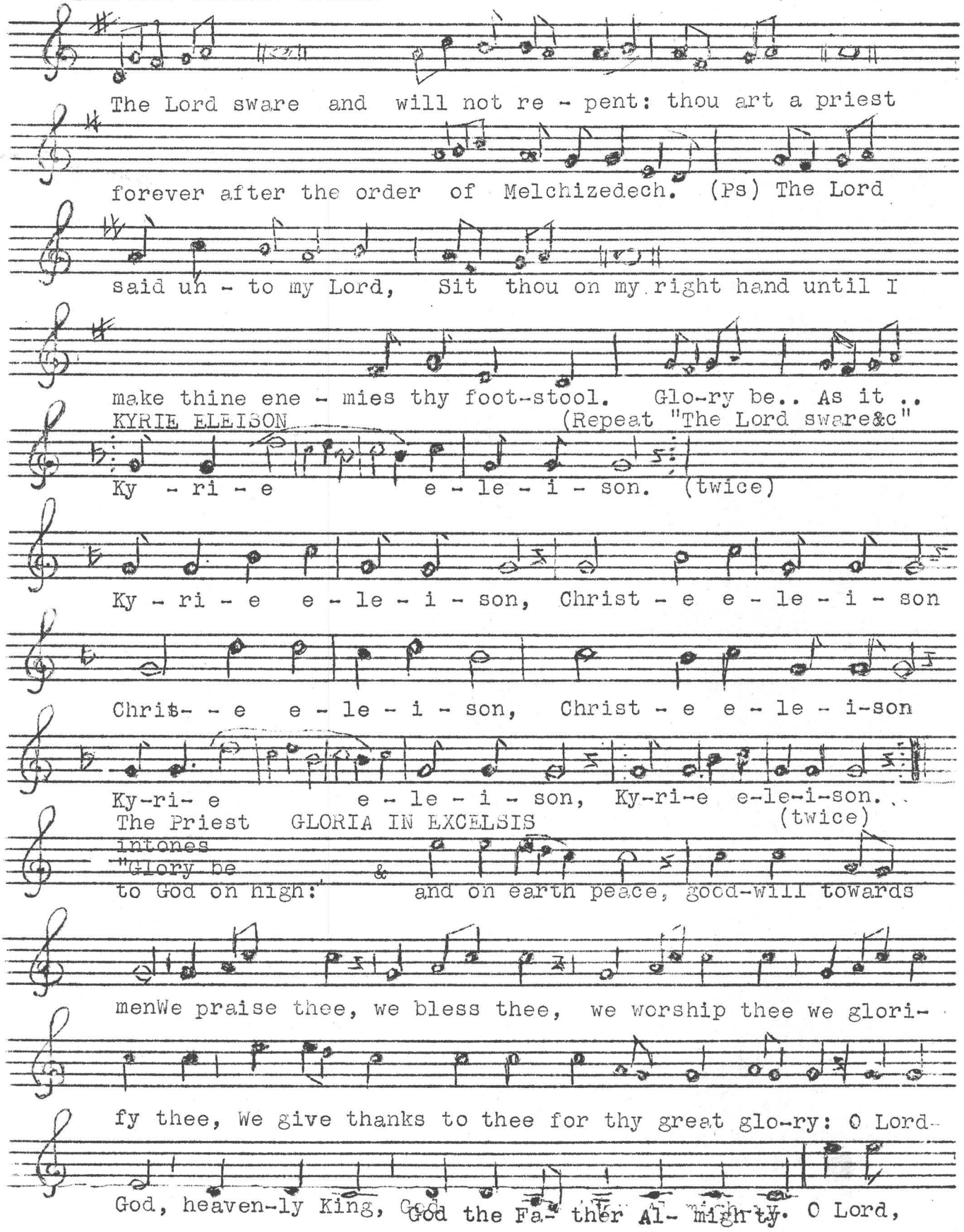
Commemorating the fiftieth anniversary of the Ordination to the Priesthood of

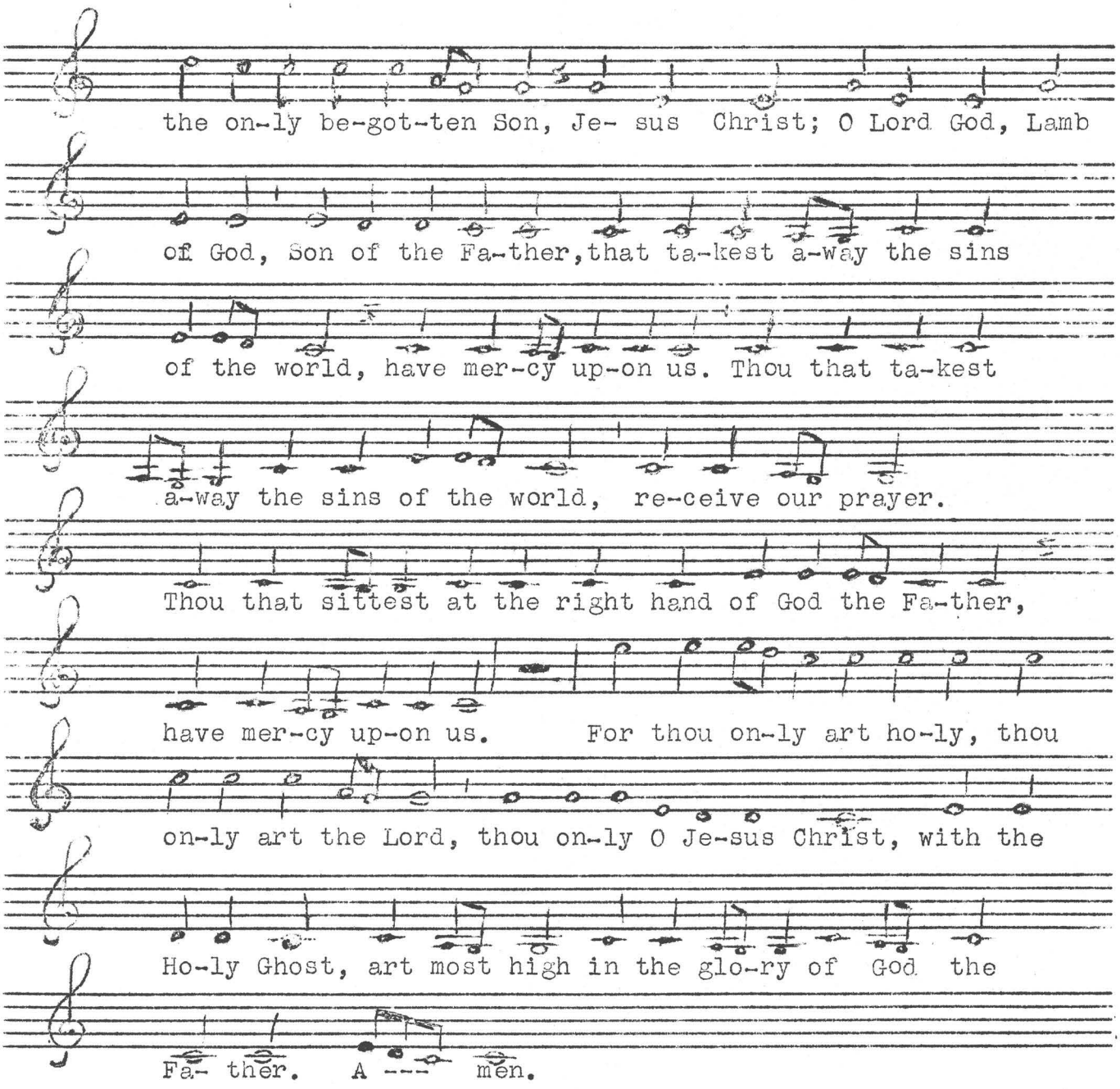
Harold Baxter Liebler

October Fourth, 1914

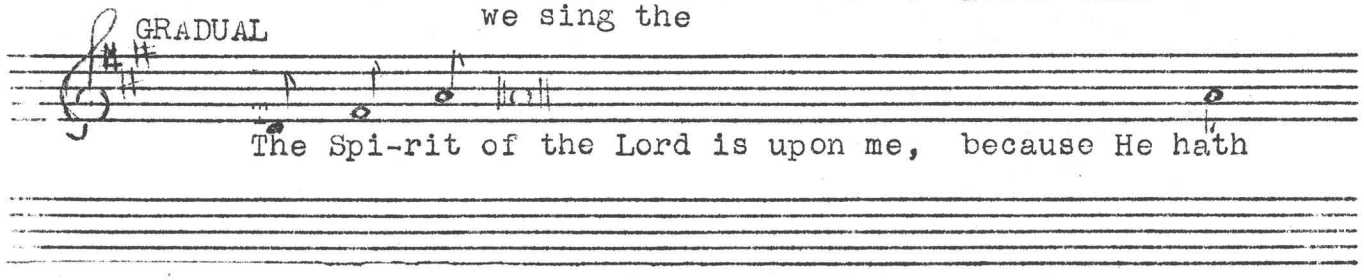
The Processional Hymn is #347 in the Hymnal.

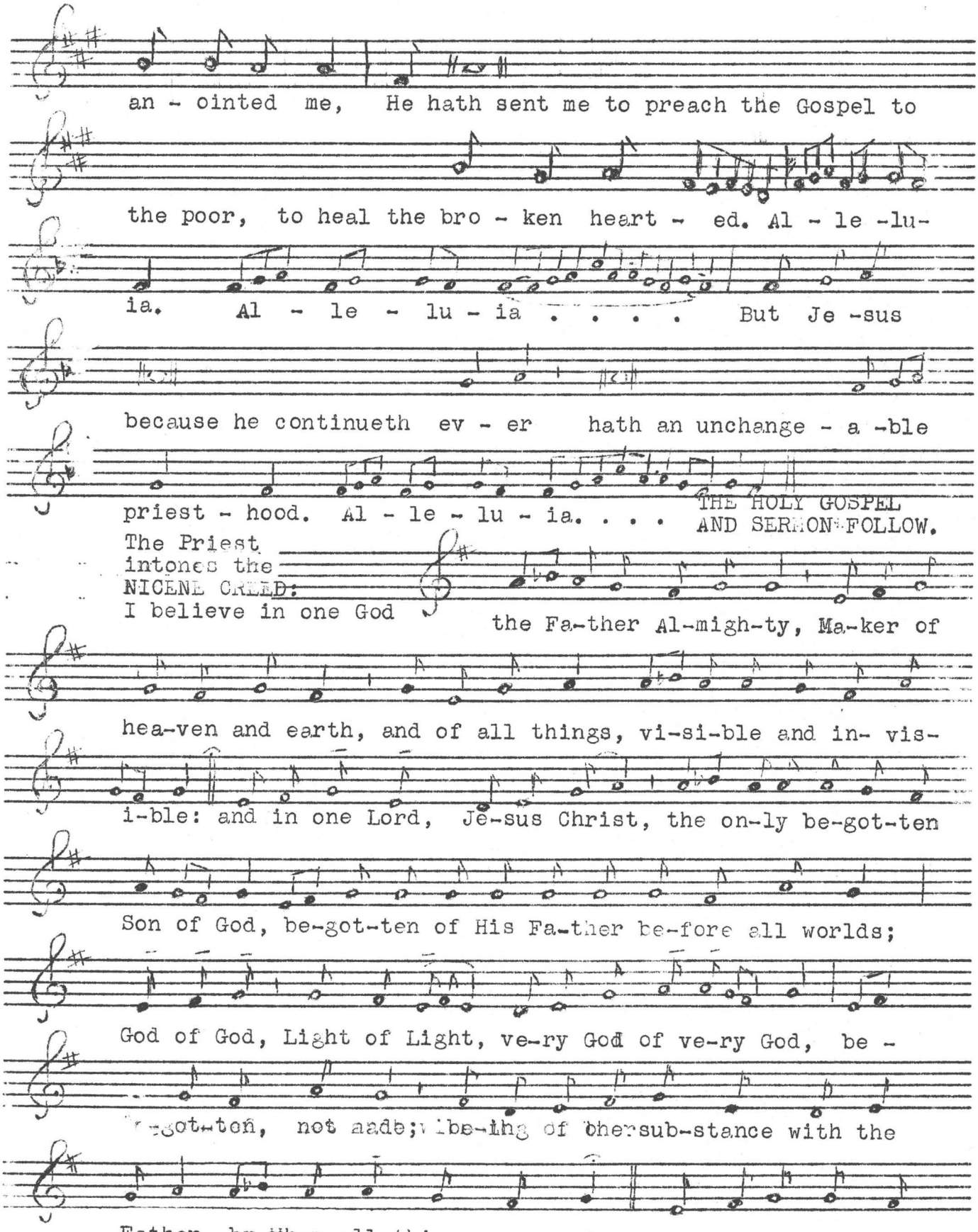
Introit: Juravit Dominus

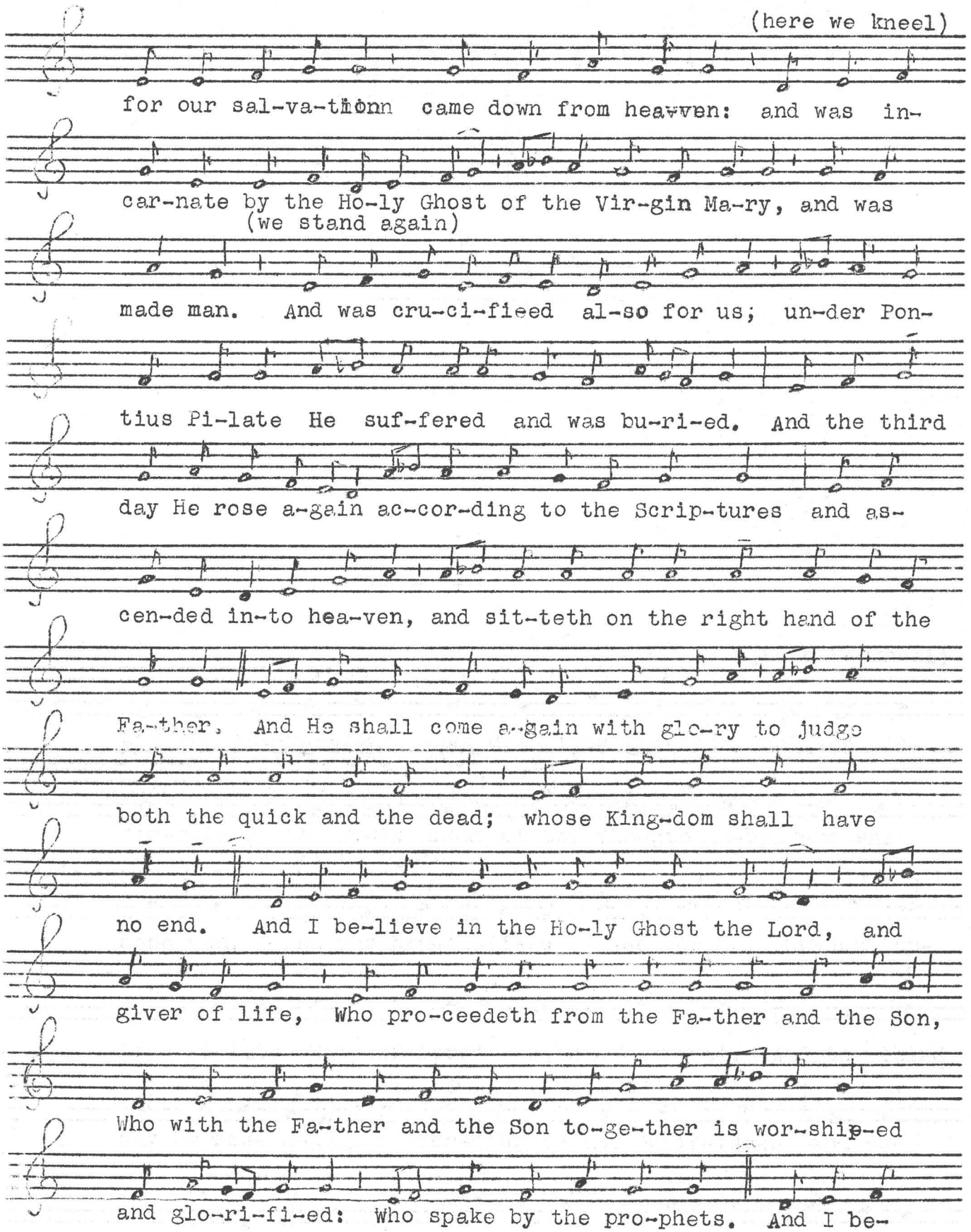


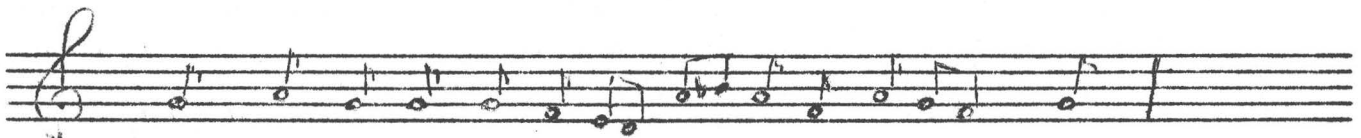


. After mutual salutations between Priest and People, there follows THE PRAYER (Collect) FOR THE DAY, then ~~a LESSON~~ FROM THE EPISTLE TO THE HEBREWS. After this we sing the

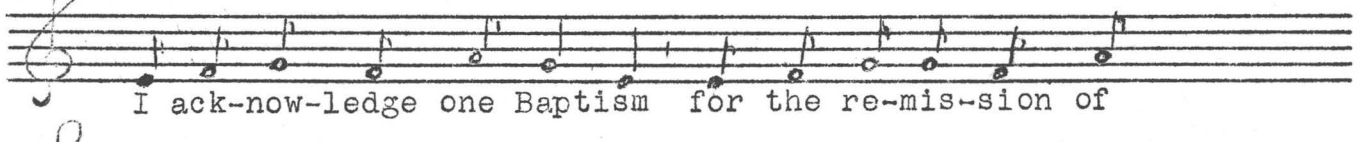



an - ointed me, He hath sent me to preach the Gospel to
the poor, to heal the bro - ken heart - ed. Al - le -lu-
ia. Al - le - lu - ia . . . . But Je -sus
because he continueth ev - er hath an unchange - a -ble
priest - hood. Al - le - lu - ia. . . .
THE HOLY GOSPEL
AND SERMON FOLLOW.
The Priest intones the NICENE CREED:
I believe in one God
the Fa-ther Al-migh-ty, Ma-ker of
hea-ven and earth, and of all things, vi-si-ble and in- vis-
i-ble: and in one Lord, Je-sus Christ, the on-ly be-got-ten
Son of God, be-got-ten of His Fa-ther be-fore all worlds;
God of God, Light of Light, ve-ry God of ve-ry God, be -
-got-ten, not made; being of the sub-stance with the
Father, by Whom all things were made. Who for us men and

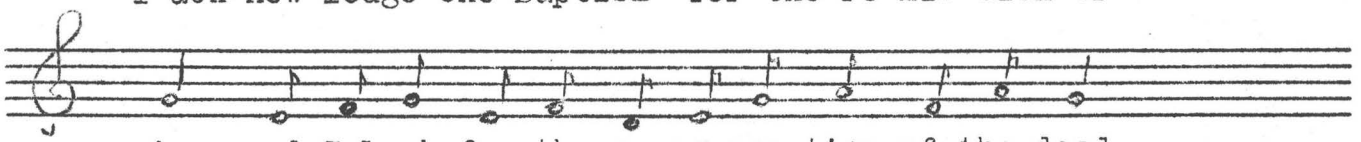

(here we kneel)
for our sal-va-tion came down from heaven: and was in-
car-nate by the Ho-ly Ghost of the Vir-gin Ma-ry, and was
(we stand again)
made man. And was cru-ci-fieed al-so for us; un-der Pon-
tius Pi-late He suf-fered and was bu-ri-ed. And the third
day He rose a-gain ac-cor-ding to the Scrip-tures and as-
cen-ded in-to hea-ven, and sit-teth on the right hand of the
Fa-ther. And He shall come a-gain with glo-ry to judge
both the quick and the dead; whose King-dom shall have
no end. And I be-lieve in the Ho-ly Ghost the Lord, and
giver of life, Who pro-ceedeth from the Fa-ther and the Son,
Who with the Fa-ther and the Son to-ge-ther is wor-ship-ed
and glo-ri-fi-ed: Who spake by the pro-phets. And I be-



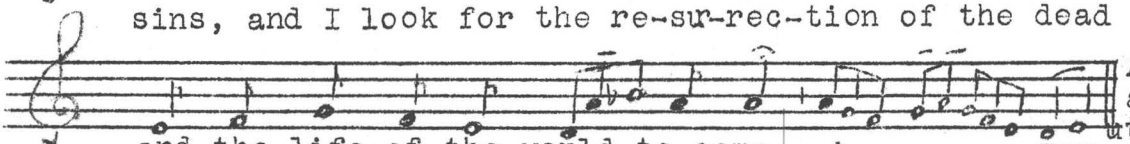
lieve one Ho-ly Cath-o-lic and Apeos-tol-ic Church;



I ack-now-ledge one Baptism for the re-mis-sion of



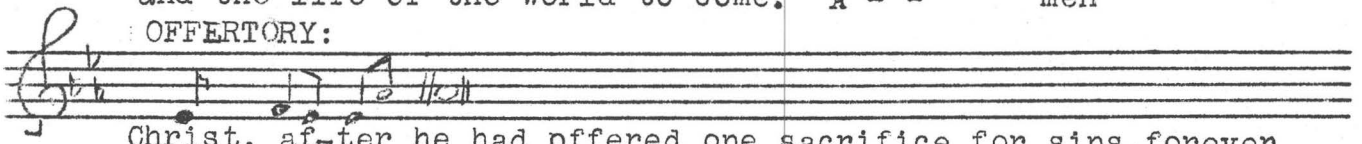
sins, and I look for the re-sur-rec-tion of the dead



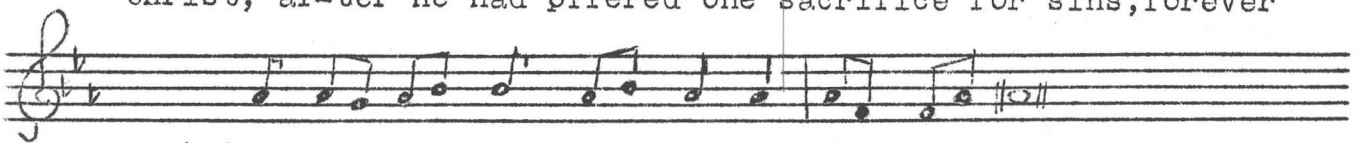
and the life of the world to come. A - - men

After exch-ange of sal-utation, sing:

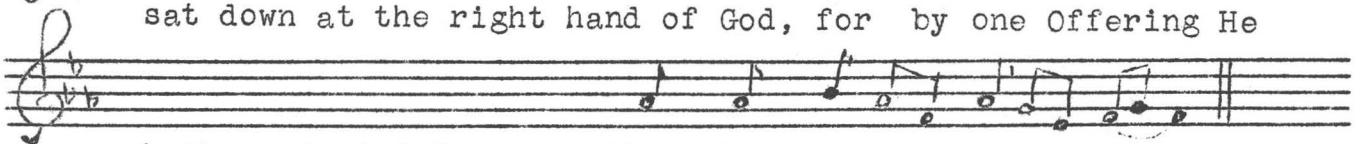
OFFERTORY:



Christ, af-ter he had pffered one sacrifice for sins, forever



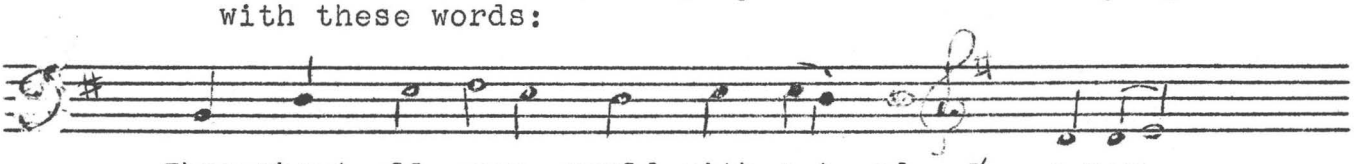
sat down at the right hand of God, for by one Offering He



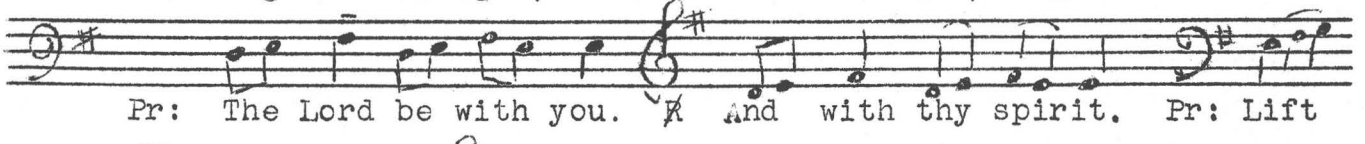
hath perfected for-ever them that are sanc-ti-fi-ed.

Then we sing a HYMN, written by Saint Francis more that 7 centuries ago; it is # 307 in the Hymnal.

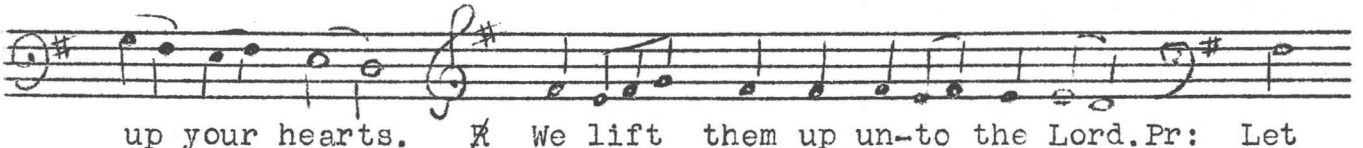
The Priest concludes the prayers he has been saying with these words:



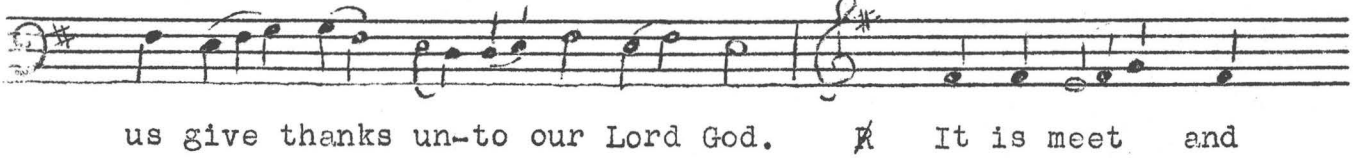
... Throughout all ages, world with-out end. ℟ A-men.



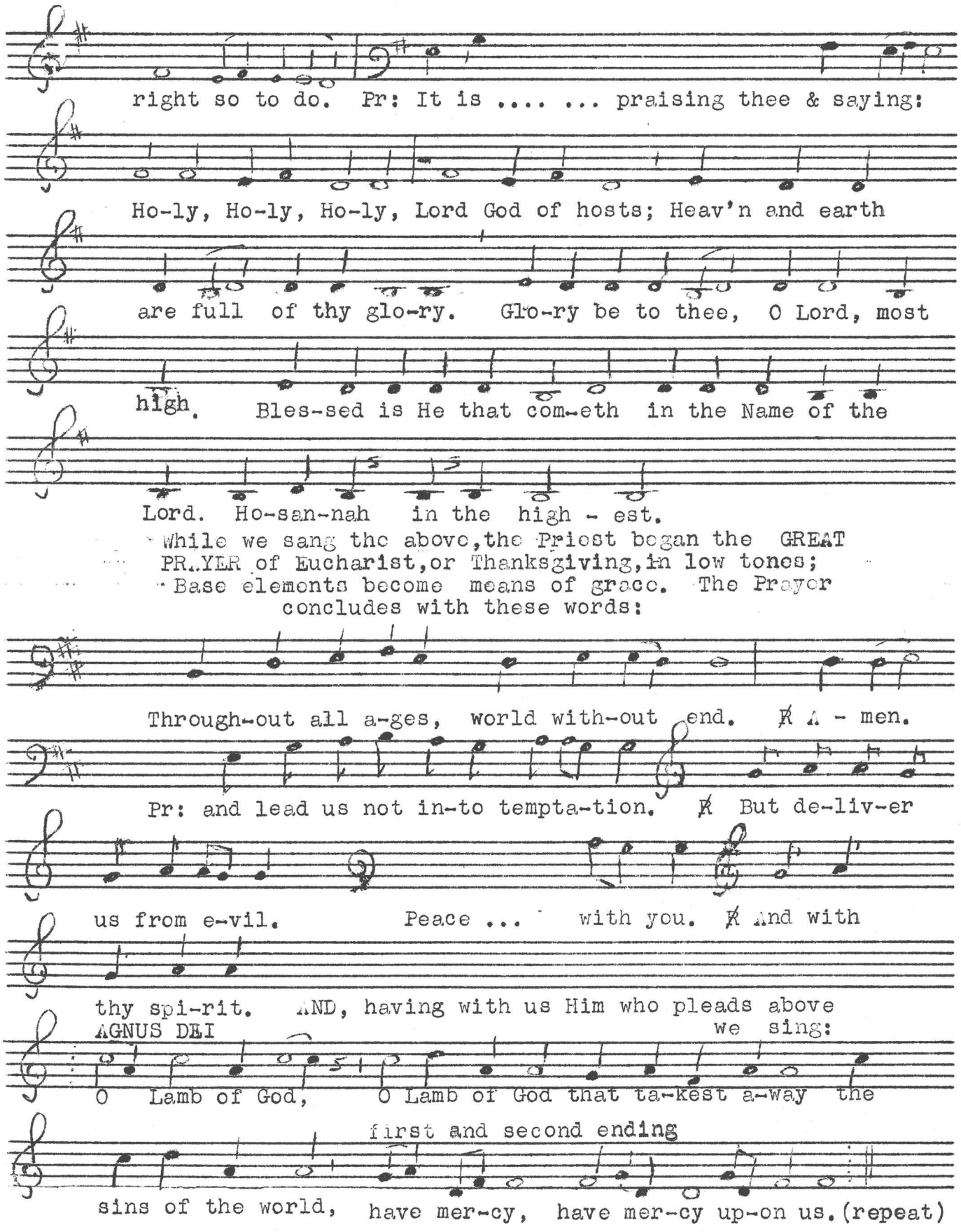
Pr: The Lord be with you. ℟ And with thy spirit. Pr: Lift



up your hearts. ℟ We lift them up un-to the Lord. Pr: Let



us give thanks un-to our Lord God. ℟ It is meet and


right so to do. Pr: It is .... praising thee & saying:
Ho-ly, Ho-ly, Ho-ly, Lord God of hosts; Heav'n and earth
are full of thy glo-ry. Glo-ry be to thee, O Lord, most
high. Bles-sed is He that com-eth in the Name of the
Lord. Ho-san-nah in the high - est.
While we sang the above, the Priest began the GREAT PRAYER of Eucharist, or Thanksgiving, in low tones; Base elements become means of grace. The Prayer concludes with these words:
Through-out all a-ges, world with-out end. ℟ A - men.
Pr: and lead us not in-to tempta-tion. ℟ But de-liv-er
us from e-vil. Peace ... with you. ℟ And with
thy spi-rit. AND, having with us Him who pleads above we sing:
AGNUS DEI
O Lamb of God, O Lamb of God that ta-kest a-way the
first and second ending
sins of the world, have mer-cy, have mer-cy up-on us. (repeat)

third ending:

Grant us thy peace, grant us thy peace, grant us

thy peace. AFTER COMMUNION we sing these two anthems

1.

Bááh hi-náan-i shí nishlį́, yá ' ą̨ą̨sh- dę́ę́ bi-dah hóó-

le'i. T'áá diné né díí Bááh yi-yą́ą́ - shį́ hi- náá 'a-

2.

hool' áadodoo. This is my body which is given for you:
this cup is the New Testament in

my Blood, saith the Lord: Do this as oft as ye partake

in re - mem - brance of Me.

After the POST-COMMUNION PRAYER, Dismissal by
the Deacon follows, to which we make the response:

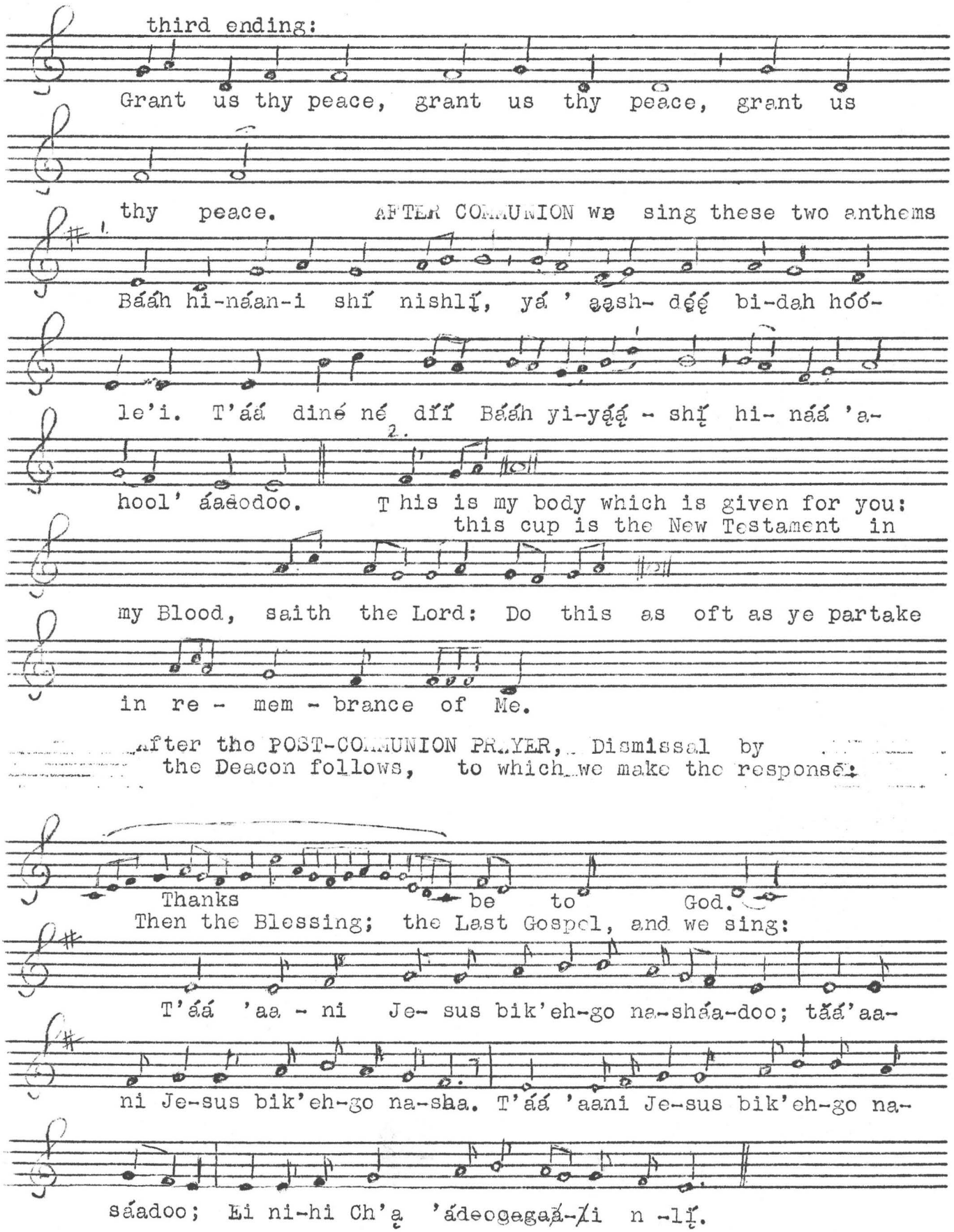
Thanks be to God.

Then the Blessing; the Last Gospel, and we sing:

T'áá 'aa - ni Je- sus bik'eh-go na-sháa-doo; tǎá'aa-

ni Je-sus bik'eh-go na-sha. T'áá 'aani Je-sus bik'eh-go na-

sáadoo; Ei ni-hi Ch'ą 'ádeogagaá-ǀi n -lį́.



THE NAVAJO MOUNTAIN SONG

T'áá 'aaníí Jesus bik'ehgo naash*áadoo
T!áá !aaníí Jesus bik!ehgo naashá
T!áá !aaníí Jesus bik!ehgo nasháadoo
'Ei nihi ch'ą́ 'ádoogáaɬi nlį́

Shá tihoozní'i bik'ehgo naasháadoo
Shá tihoozní!i bik!ehgo naashá
Shá tihoozní!i bik!ehgo nasháadoo
'Ei nihi ch!ą́ 'ádoogáaɬi nlį́

'Ei bee haaz'áani bik'ehgo naasháadoo
!Ei bee haaz'áani bik!ehgo naashá
!Ei bee haaz!áani bik!ehgo nasháadoo
!Ei nihi ch'ą́ 'ádoogáaɬi nlį́

T'áá shí sha'áát'e t'áá'aɬtso baahweeshni
T!áá shí sha!áát'e t!áá 'aɬtso 'ásdįįd
T!áá shí sha!áát!e t!áá 'aɬtso baahweeshni
!Ei nihi ch!ą́ 'ádoogáaɬi nlį́

Jesus biyeel 'adaalne'go shiináaɬdoo
Jesus biyeel !adaalne!go shiinááɬ
Jesus biyeel !adaalne!go shiináaɬdoo
'Ei nihi ch'ą́ 'ádoogáaɬi nlį́

T'áá Jesus bizhi 'ei bááh'ídíl'į́įgo
'Ei bee diyini nihiyi hólǫ́
T'áá Jesus bizhi 'ei bááh'ídíl'į́įgo
'Ei nihi ch'ą́ 'ádoogáaɬi nlį́

Jesus bimá 'ei 'iɬdó shí shimáálá
Jesus bimá !ei !iɬdó shí shimá
Jesus bimá 'ei 'iɬdó shí shimáálá
Háálá biyáázh nihi ch'ą́ 'ádoogááɬ

Sha sodízini Mary shimáálá
Sha sodízini Mary shimáá
Sha sodízini Mary shimáálá
Háálá biyáázh nihi ch'ą́ 'ádoogááɬ

Ni Iniɬdįįd bijį́įji bik'ehgo naasháadoo
Ni 'niɬdįįd bijį́įji bik!ehgo naashá
Ni 'niɬdįįd bijį́įji bik!ehgo haasháadoo
'Ei nihi ch'ą́ 'ádoogáaɬi nlį́

COMMENTS, AT THE VICAR'S REQUEST, ON THE NEW FORMS OF LITURGICAL SERVICES AT ST. CHRISTOPHER'S MISSION

I have tried to be objective in these comments, bearing in mind the desirability of a realistic, meaningful liturgy. As I understand it, the goal is something that (a) will be already familiar to Navajos going to Episcopal churches elsewhere and (b) will give to those who remain on the Reservation a better understanding of our Holy Faith.

If I seem to be pedantic, and look more to the past than to the future, let me quote Dom Gregory Dix: "All history...shews not only the folly but the danger of attempting to solve the difficulties of the present without a clear understanding of their causes in the past." (Shape of the Liturgy, p. 670). To devise a liturgy which "we would like", without such an understanding, is to court danger.

Episcopalian churches elsewhere disagree one with another; no two are alike. The reason is largely that the Catholic Movement has made us aware of what Dom Gregory demonstrated, that the BCP "rite was framed with exquisite skill to express this [Zwinglian] doctrine which the Anglican Church has always repudiated." To teach Anglican (i.e., Catholic) doctrine by means of an anti-Catholic rite is a tough assignment, and we have been well advised to go as far as we can, under given circumstances, in "enriching" the rite from Roman sources and deleting the most distressing features. This is a process, a Movement. Seldom shall we find two parishes at the same point of progress in the Movement, and this is the reason, the main reason in my opinion, for the lack of uniformity. Variations are due to the zeal, wit and skill of the pastor; to the size, background, amenability, wealth, &c of the congregation, and they vary from Victorian BCP usage to the latest "hot from Rome" directives. Where are we to fall into line? With a congregation utterly devoid of prejudice the answer should be clear; and it would be, except for the problem of recruiting workers who can readily accept these self-evident factors. Most, however, have been exposed to a position somewhere along the line, and are convinced that that particular position is the goal and end-all of the Movement. If in my travels I were to encounter a rite like this that we are now using at the Mission (actually, I never have and never expect to -- which in itself has bearing on (a) above), in a parish which had been Morning-Prayer-and-Sermon plus BCP Communion Service First Sunday, I would rejoice in it, as a step towards a realistic rite for teaching the Anglican Faith, knowing that "this, too, will pass", as the priest and people go forward to a definite goal. But that is very different from imposing it upon a congregation that has been using a rite, not perhaps "framed with exquisite skill" to teach Catholic doctrine, but one which grew out of the fulness of that doctrine and endeavored to express it at every turn. What imperfections it acquired in the course of the ages have been adequately dealt with through the pooled wisdom of over 2,000 learned Bishops, conscious of the Spirit's guidance, and keenly aware of the people's needs -- and there are few of us qualified to improve upon that.

The supreme task that lies before us is the use of more and more of the vernacular at Mass attended by Navajos who will never kearn English and the many who will never be at ease with the little they do know.

CALENDAR An ecclesiastical calendar is essentially a corporate thing, witnessing to the local community's oneness with the Church universal, and should be something authoritative. The BCP Calendar has only such authority as the BCP has. Religious Orders have traditionally the right to build up their own calendar, but mediaeval abuses provoked a ruling that the Religious Orders use the Universal Calendar, adding their own special feasts. The S.S.J.E. Calendar has no doubt authority in the Society, but nowhere else. The phrase "subject to monthly study" seems to imply that there will be variations even in this. I can see no value in adopting the calendar of a Society with which we have no connection except an attitude of respect and Christian love. On the other hand, if our Bishop imposes this with his authority, such action would take the matter out of the SSJE connection. I can see logic in even the deplorably impoverished BCP Calendar, or in the Universal Calendar, but not in this.

MORNING PRAYER As usual. No comment. Invitatory good, but better if it were always used, and at the traditional points.

EVENING PRAYER As usual, but: Use of the doxology after the Lord's Prayer at this point is poor liturgical practice - not as bad as at Mass, but remember that Kyrie, Our Father and Creed in Evening Prayer are derived from the ferial Preces at Vespers, which were primarily supplication. One principle of liturgy, recognised explicitly by our 1928 Revision Commission, was that the Lord's Prayer, when used as thanksgiving -- as in Baptism, (formerly Communion), Marriage, Churching, &c, should fittingly add the doxology; when used in supplication it should not. Here, in Evening Prayer, it is supplication. If the doxology is wanted (and it is a good and holy thing in itself, though no part of the Lord's Prayer) it might be used at the beginning, as on pp 24-5 in BCP.

Many The use of a hymn from the Hymnal is good; it should, I think, preferably be the proper office hymn, as many of these are in the Hymnal. To equate the Office Hymn with the Marian Antiphon seems a bit mal á propos. The latter is a relic of the recitation of the entire Office of the Blessed Virgin Mary after the regular Divine Office in many religious houses, and so came into the "secular" breviaries, but it is not related to the Office Hymn, which has been integral in Vespers since early times.

Omission of "May the Souls..." is deplored; we should remember the holy dead at every service, as we hope to be remembered when we too shall be numbered among them. The PB "Grace" is very dear to me and I am happy to hear it again, but you know how we feel when a good thing is used to displace a better thing!

MASS The first censing belongs with the Introit, the entrance hymn. The thurifer led the procession, and the altar was fittingly censed on the arrival of the priest. Then came the Kyrie as a very proper penitential approach. The Psalm 43 and Confiteor obscured this order, and they have been wisely dropped. So the order would be: Introit, with censing, Kyrie, (Gloria), Collect. If there is a good reason for putting in the Collect for Purity (a sacristy prayer) and the Summary (as a proclamation of God's Law), the order

could be: Collect for Purity immediately after the canticle of Morning Prayer; the Summary while the priest vests (since these are not of the essence of the Mass rite) and then the order as above.

Kyrie through Creed - o.k.

Intercessions. Anciently in both East and West Rites there were intercessions after the sermon which even the catechumens were permitted to attend, and these, of course, preceded the Offertory, which begins the Mass of the Faithful. The salutation, "The Lord be with you, &c" now used before the Offertory is all that remains in the Latin Rite and, as it now immediately precedes the Offertory verse it is popularly associated with that; however, it was the call to intercessory prayer. If such intercessions are to be re-introduced they should fittingly be just after the Creed and before the Offertory verse and action, and be introduced with the traditional greeting and exhortation "Let us pray", an arrangement which has been one of the anomalies of the Roman Rite.

Prayer for the Whole State. Liturgical scholars today agree that the violent break-up of the Canon of the Mass was the supreme act of vandalism. The Canon, freely translated (perhaps we should say paraphrased) in 1549, was in 1552 broken into three fragments; one part placed here, one retaining only the consecration, the third an alternative to the thanksgiving after Communion. Bishop Seabury promised the Scottish Bishops to use his influence toward the reunion of the broken parts, but he succeeded only in mending the second and third. In 180 years we haven't yet got the job done. If one of our main aims in these reforms is to make the language of the BCP familiar to Navajos leaving the Reservation, surely putting the Prayer for the Whole State in its 1549 position as the opening of the Canon would be quite as effective and would help to restore the beauty of rhythm in the Rite. Speaking recently to an English priest who travels about a good deal, I learn that a large proportion of the English parish churches (neighborhood congregations we might call them) have made this restoration, while many others frankly use the Canon "as this Church hath received" it from St. Gregory via St. Augustine.

Of the Exhortation, General Confession and Absolution at this point, I can only recall that the purpose of this intrusion was to destroy the Mass rite. Offertory - Sursum Corda - Canon: this was the primitive, Catholic and common sense order. Cranmer seems to have sat up nights thinking of stuff to separate these, as he did to separate the Gospel from the sermon. If they must be used, let it be at communion-time.

The Doxology following the Lord's Prayer is one of the prime boners of the 1928 revision. When the prayer followed the communion of the people, as it previously had, it fittingly concluded with the doxology. Restored to its historic place as the conclusion of the Canon, it became in a sense subject to its own history; in its proper position it had never had the doxology in the West. In the East, the People say the Lord's Prayer at the end of the secretly recited Canon, through the words, "deliver us from the evil one", and the priest alone adds "for thine is the Kingdom, &c" and the choir sings Amen. But note, that the introduction differs, the priest saying, "Vouchsafe, O Lord, that boldly and without condemnation we may dare to call upon thee, God the heavenly Father, and to say: &c". There is no reference to "as our Saviour Christ hath taught us"

The doxology in Matt. vi: 13 is a late interpolation, added by an Eastern scribe who doubtless was familiar with its use at Mass, and neither the Revised Standard Version nor the New English Bible has it in the text. The continuance, in Matt. vi: 14, of the thought of forgiving as a prerequisite to being forgiven is internal evidence, if any were needed, that the doxology is an interpolation, and is no part of what "Our Saviour Christ hath taught us", nor does it belong to the liturgy at this point.

With regard to the Prayer of Humble Access (phrased in conformity with Cranmer's Zwinglian theology) it is barely capable of orthodox meaning. If Agnus Dei is sung, the recitation of this prayer audibly must be delayed; in any case it interrupts the Action, as it was intended to help the break-up of the classical Mass structure. If we are to encourage continuance of this break-up which has helped to hold nearly four centuries of Anglicanism in ignorance of the glories of the Anglican Faith, let's have it. Otherwise, let's forget it.

Of the remainder, I must speak of the Canon and Utraquism. I need hardly repeat that the Gregorian Canon is a great inheritance of the Anglican Communion. It grew up from the early extempore prayers of primitive Christianity; it has endeared itself to countless generations as it expresses the eucharistic doctrine which the Anglican Church has always maintained. Its violent treatment from 1552 on is a constant reminder of efforts on the part of the XVI Century reformers to change the religion of the Church of England. They were highly successful, and they did it not by issuing Confessions, as did the Continental Reformers, but by forcing this reformed liturgy -- "patient of a Catholic interpretation", but obviously intended to express contrary doctrine -- upon the English Church. The result is well known: nebulous doctrine, all but complete neglect of eucharistic worship. The Movement, begun in 1832, has not yet won the Church back to her own teaching and devotional standard, and the continued use of the pro-Zwinglian liturgy is at least one important reason for this lack of progress. St. Christopher's Mission has stood for both Catholic Faith and practice. True, we have been laughed at, jeered at and sneered at, precisely because such are the only weapons available to those who have neither logic nor knowledge to defend their case. On the other hand, we have "lit a candle.....which shall not be put out." I wish no part in the snuffing process.

As to Communion in both kinds, I can add little to the much I have said. In 1943 I was convinced that Communion in one kind was definitely to be desired, not only from the viewpoint of teaching sanitary procedure, but because alcoholic beverages were to Indians a symbol of law-breaking. Today wine means to our devout communicants the road to temporary insanity, mayhem and violent death. To Our Lord's Disciples it was a cup of fellowship, of joy and relaxation. In time it may be possible to communicate successfully enough to teach an entirely different attitude, but it will take much time, diligent effort and patience -- more of these, in my opinion, than the matter is worth, as there are more urgent fields in which to exercise these virtues. I think this recent reform will be regretted, and also that it will be found more difficult to go back. More than one parish priest in Utah has been reported as wishing that he could follow what has been our custom. This reform is not in response to any demand from our People, and can be interpreted only as a sop to a disgruntled element in the Staff and an encouragement of the Utraquist heresy.

# # # # #

After-Mass Prayer

JESUS CHRIST, tsíłk,ę́h naat,áani, *
Jesus Christ young man chief *

Diyin ,ayóít,éi biye, ńlíini,
God's son being

k,ad niyeel ,íshlaa * nádįįhíílá.
now your offering I've made * smoke I've made.

Dííjį́ niyáázh sélį́į́, * dííjį́ nitsói sélį́į́,.
Today your child I became * today your grandchild I became

T,áá ,áshidiníigi ,áńsht,éedoo *
Just to me you say, I'll do *

ni bee haz,áani bik,ehgo naasháadoo;
your commandments I will follow

t,áá ,ándishníigi ,áńt,éedoo * shik,iiní,į́įdoo.
just as I pray to you, you do it * watch over me.

Shich,ą́h síńzį́įdoo * shich,ą́h dadíílnihdoo *
As my defence stand thou * for my defence stretch out thy hand

shich,ą́h háńdzihdoo.
in my defence plead thou.

Tsin ńlííyaadę́ę́, shich,į, hózhǫ́ǫdoo *
From wood stream to me be peace *

ch,il yaadę́ę́, shich,į, hózhǫ́ǫdoo *
grass from under to me be peace *

ńdadich,idę́ę́, shich,į, hózhǫ́ǫdoo *
from breeze courses to me be peace *

dahwéłtįdę́ę́, shich,į, hózhǫ́ǫdoo *
from passing rains to me be peace *

dahdéé,niidę́ę́, shich,į, hózhǫ́ǫdoo.
from passing thunder to me be peace.

T,áá shee dahtoo, náhoodleełdoo *
Just by me dew let fall *

t,áá shee tádídíín náhoodleełdoo.
just by me pollen let form.

Sitsijį hózhǫ́ǫdoo * shikéédę́ę́, hózhǫ́ǫdoo *
Pefore me peace * behind me peace *

są,aah naaghái nshłį́įdoo * bik,eh hózhǫ́ nshłį́įdoo.
long life walking may I be * after peace may I be.

Hózhǫ́ náhásdlį́į́, * hózhǫ́ náhásdlį́į́,.
Peace has returned * peace has returned.

St. Christopher's Mission to the Navajo
Bluff, Utah

July 16

Rosemary Yvonne Clark - 5/1/67
Advent. Hosp.
Billy Clark
- Rosemary Atene Clark.

Feb. 4 Raymond Beelom

MORNING PRAYER

Diyin Ayóit'éi shitaa 'ayói'nóshn̓í: dííjí shíká 'áńlyeed ni bee haz'áani bik'ehgo naasháadoo biniiyé;T'áá kót' éego 'ahol'áadoo.

EVENING PRAYER

Diyin Ayóit'éi shitaa, 'ahéhee háálá jíídáá shik'i díńíí ńt'éé; T'áá kót' éego 'aholáadoo.

FIVE FINGERS (begin with little)

D. A. t'áá lá'í

D. A. t'áá'áłtso ye'eniih.

D.A. t'áá 'áłtso yił bééhózin.

D. A. t'áá áłtso 'áyiilaa.

D. A. diné 'ayóí'yó'ní.

Anthem at Holy Communion

Bááh hi naani shi nishlí

yá 'aash déé bidah ho le'i

T'áá diné' díí bááh yii

yáá shí hii-náá 'a-

hool-'áadoo

THE ORDER FOR
DAILY EVENING PRAYER

ST. CHRISTOPHER'S MISSION
BLUFF, UTAH

Officiant (READS OPENENING SENTENCE)
O Lord, open thou our lips.

Answer And our mouth shall show forth thy praise.

Officiant Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer As it was in the beginning, is now, and ever shall be, world without end. Amen.

Officiant Praise ye the Lord.

Answer The Lord's Name be praised.

PSALMS

FIRST LESSON

OFFICE HYMN

MAGNIFICAT

SECOND LESSON

NUNC DIMITTIS

CREED

Officiant (IF IN HOLY ORDERS) The Lord be with you.
(IF NOT IN HOLY ORDERS) O Lord, hear my prayer.

Answer And with thy spirit. OR And let my cry come unto thee.

Officiant Let us pray

Kyrie eleison
Christe eleison
Kyrie eleison

Officiant Our Father.....and lead us not into temptation.

Answer But deliver us from evil.

Officiant O Lord, show thy mercy upon us.

Answer And grant us thy salvation

Officiant O Lord, save the State.

Answer And mercifully hear us when we call upon thee.

Officiant Endue thy Ministers with righteousness

Answer And make thy chosen people joyful.

Officiant O Lord, save thy people.

Answer And bless thine inheritance.

Officiant Give peace in our time, O Lord.

Answer For it is thou, Lord, only, that makest us dwell in safety.

Officiant O God, make clean our hearts within us.

Answer And take not thy Holy Spirit from us.

COLLECT FOR THE DAY, COLLECT FOR PEACE (page 31, BCP)
COLLECT FOR AID AGAINST PERILS. (Page 31, BCP)

Off. The Lord be with you Or O Lord hear my prayer.

Officiant Let us bless the Lord.

Answer Thanks be to God.

Officiant † May the souls of the Faithful, through the mercy of God, rest in peace.

(p. 101) ANTHEM OF OUR LADY, with verses and prayer, then

Officiant May Help Divine be with us all forever abiding.

INTERCESSIONS

ANGELUS (on other side of this page)

ANGELUS brought the tidings to

Officiant **The Angel of the Lord ~~announced unto~~ Mary;**

Answer **And she conceived by the Holy Ghost.**

HAIL MARY

Officiant Behold the handmaid of the Lord;

Answer Be it unto me according to thy word.

HAIL MARY

Officiant And the Word was made flesh;

Answer And dwelt among us.

HAIL MARY

Officiant Pray for us, O Holy Mother of God;

Answer That we may be worthy of the promises of Christ.

Officiant Let us pray.

We beseech thee, O lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the flory of His Resurrection; through the same Jesus Christ our Lord. Amen.

1

MASS of ST. ISAAC JOGUES

based chiefly upon

AMERICAN INDIAN MELODIES

With traditional Sursum Corda and Credo by permission of the Church Pension Fund.

by

ST. CHRISTOPHER'S MISSION to the NAVAJO

BLUFF, UTAH

« 1946 »

JESUS CHRIST, tsíɬk,ę́h naat,áani, *
Jesus Christ young man chief *

Diyin ,ayóít,éi biye, ńlíini,
God's son being

k,ad niyeel ,íshlaa * nádi̱i̱híílá.
now your offering I've made * smoke I've made.

Dííjí niyáázh sélí́í́, * dííjí nitsói sélí́í́,.
Today your child I became * today your grandchild I became

T,áá ,áshidiníigi ,áńsht,éedoo *
Just to me you say, I'll do *

ni bee haz,áani bik,ehgo naasháadoo;
your commandments I will follow

t,áá ,ándishníigi ,áńt,éedoo * shik,iiní,i̱i̱doo.
just as I pray to you, you do it * watch over me.

Shich,ą́h síńzi̱i̱doo * shich,ą́h dadíílnihdoo *
As my defence stand thou * for my defence stretch out thy hand

shich,ą́h háńdzihdoo.
in my defence plead thou.

Tsin ńlííyaadę́ę́, shich,i̱, hózhǫ́ǫdoo *
From wood stream to me be peace *

ch,il yaadę́ę́, shich,i̱, hózhǫ́ǫdoo *
grass from under to me be peace *

ńdadich,idę́ę́, shich,i̱, hózhǫ́ǫdoo *
from breeze courses to me be peace *

dahwéɬti̱dę́ę́, shich,i̱, hózhǫ́ǫdoo *
from passing rains to me be peace *

dahdéé,niidę́ę́, shich,i̱, hózhǫ́ǫdoo.
from passing thunder to me be peace.

T,áá shee dahtoo, náhoodleeɬdoo *
Just by me dew let fall *

t,áá shee tádídíín náhoodleeɬdoo.
just by me pollen let form.

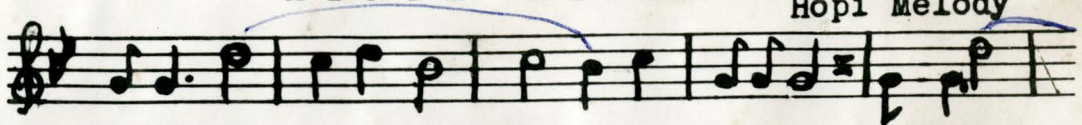
Sitsiji̱ hózhǫ́ǫdoo * shikéédę́ę́, hózhǫ́ǫdoo *
Before me peace * behind me peace *

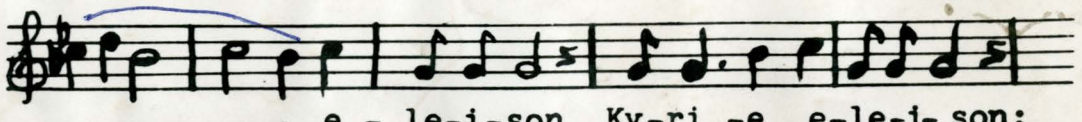
są,aah naagháí nshɬi̱i̱doo * bik,eh hózhǫ́ nshɬi̱i̱doo.
long life walking may I be * after peace may I be.

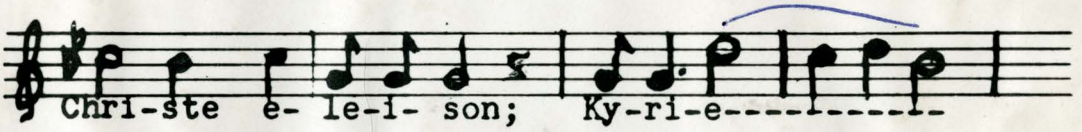
Hózhǫ́ náhásdlí́í́, * hózhǫ́ náhásdlí́í́,.
Peace has returned * peace has returned.

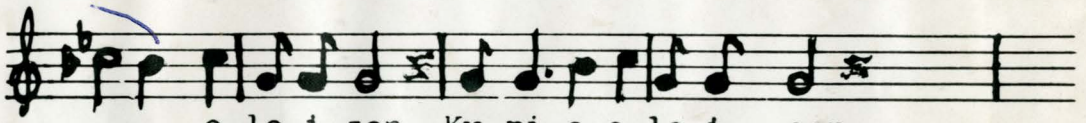
KYRIE ELEISON

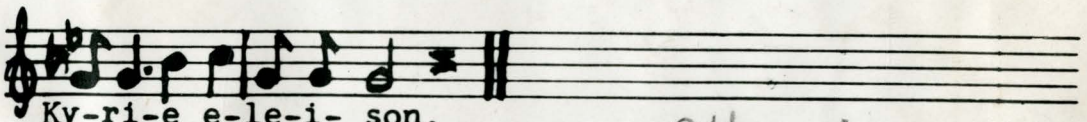
Hopi Melody







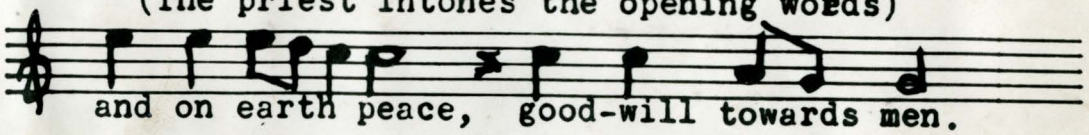


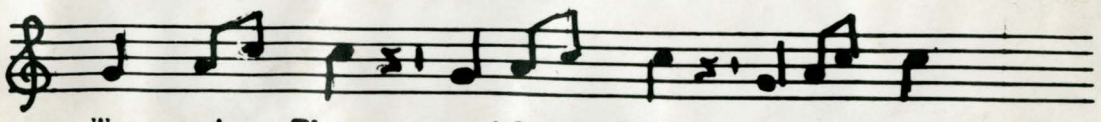


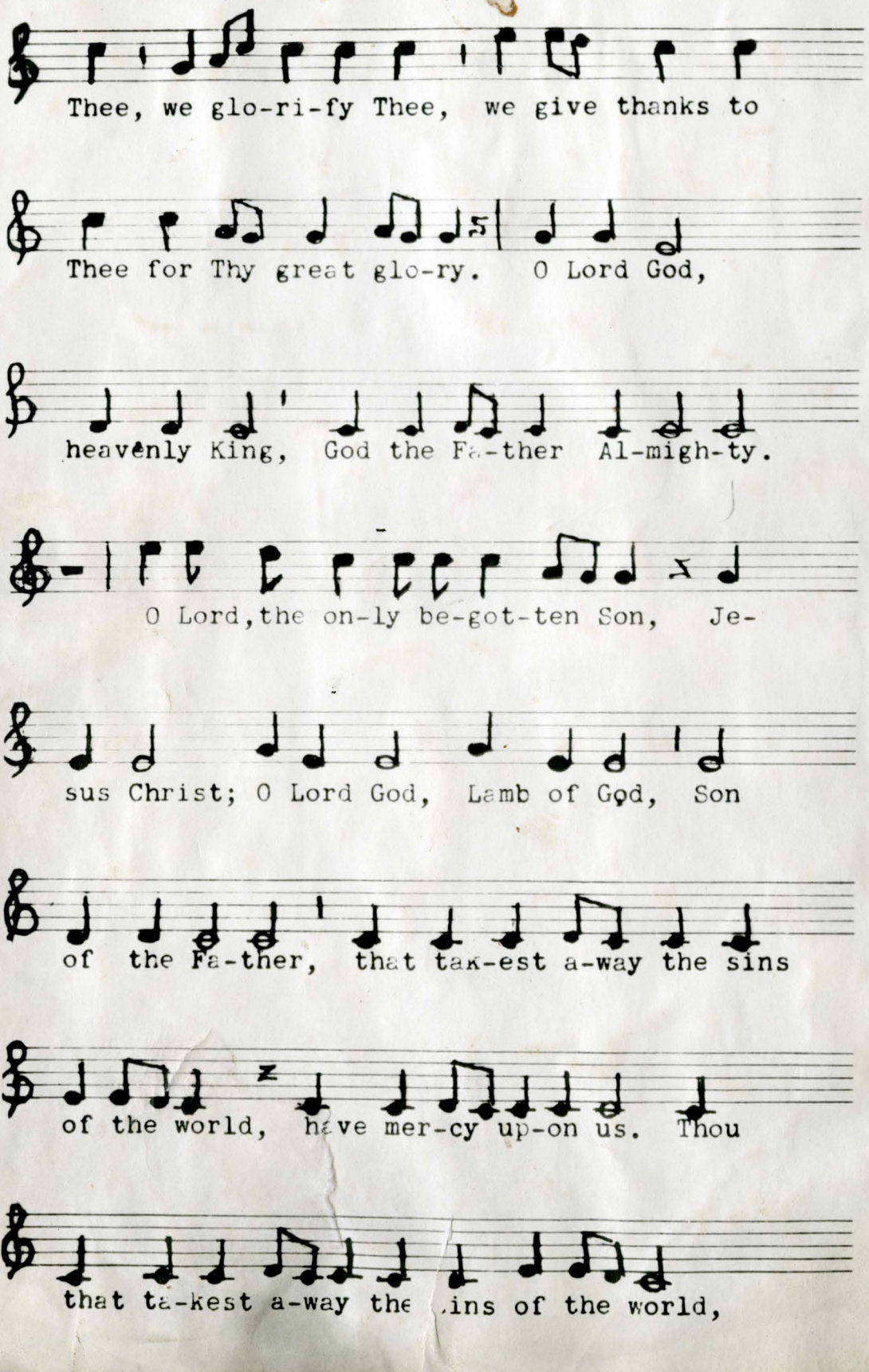
other tune p. 9

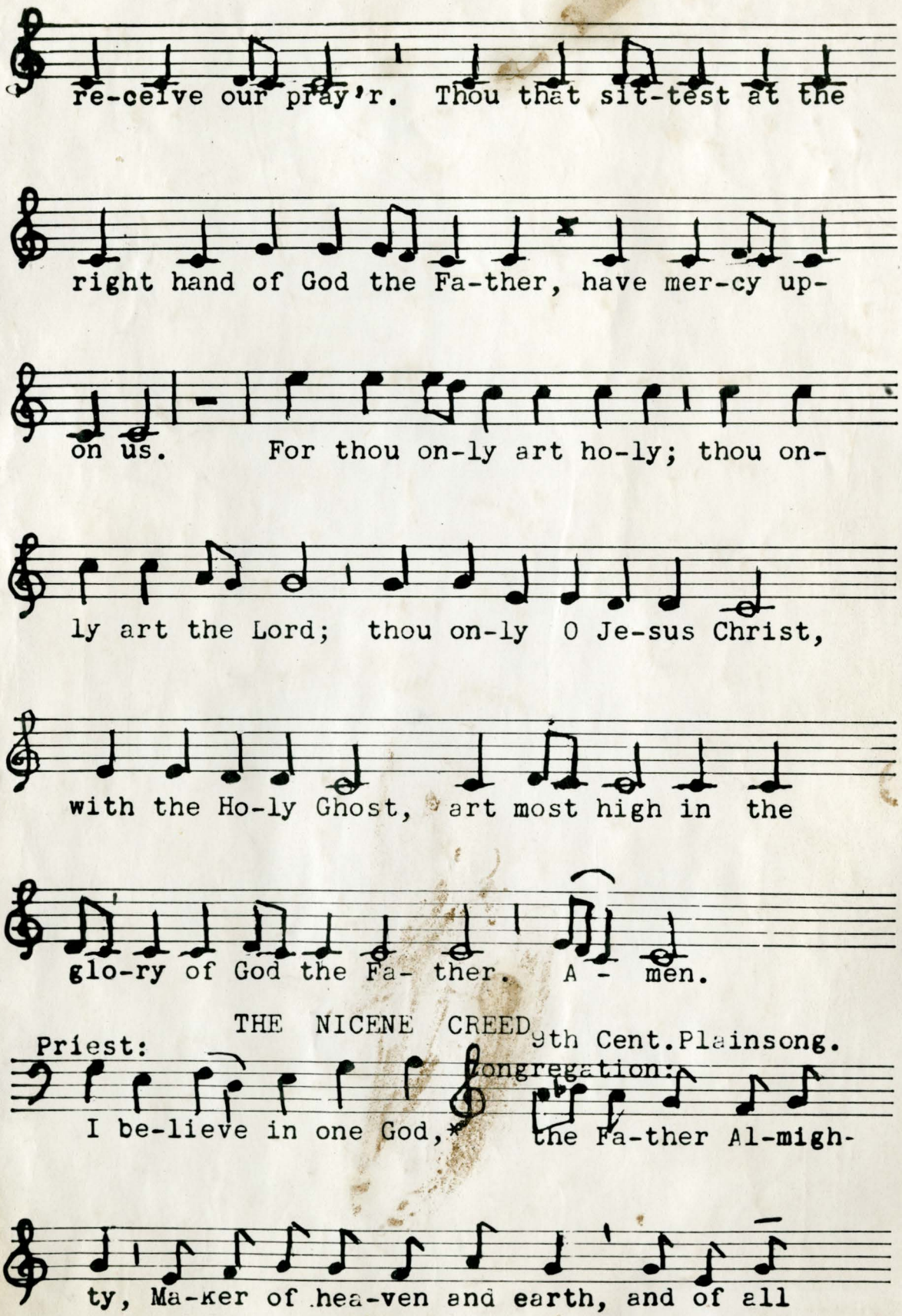
GLORIA IN EXCELSIS

(The priest intones the opening words)

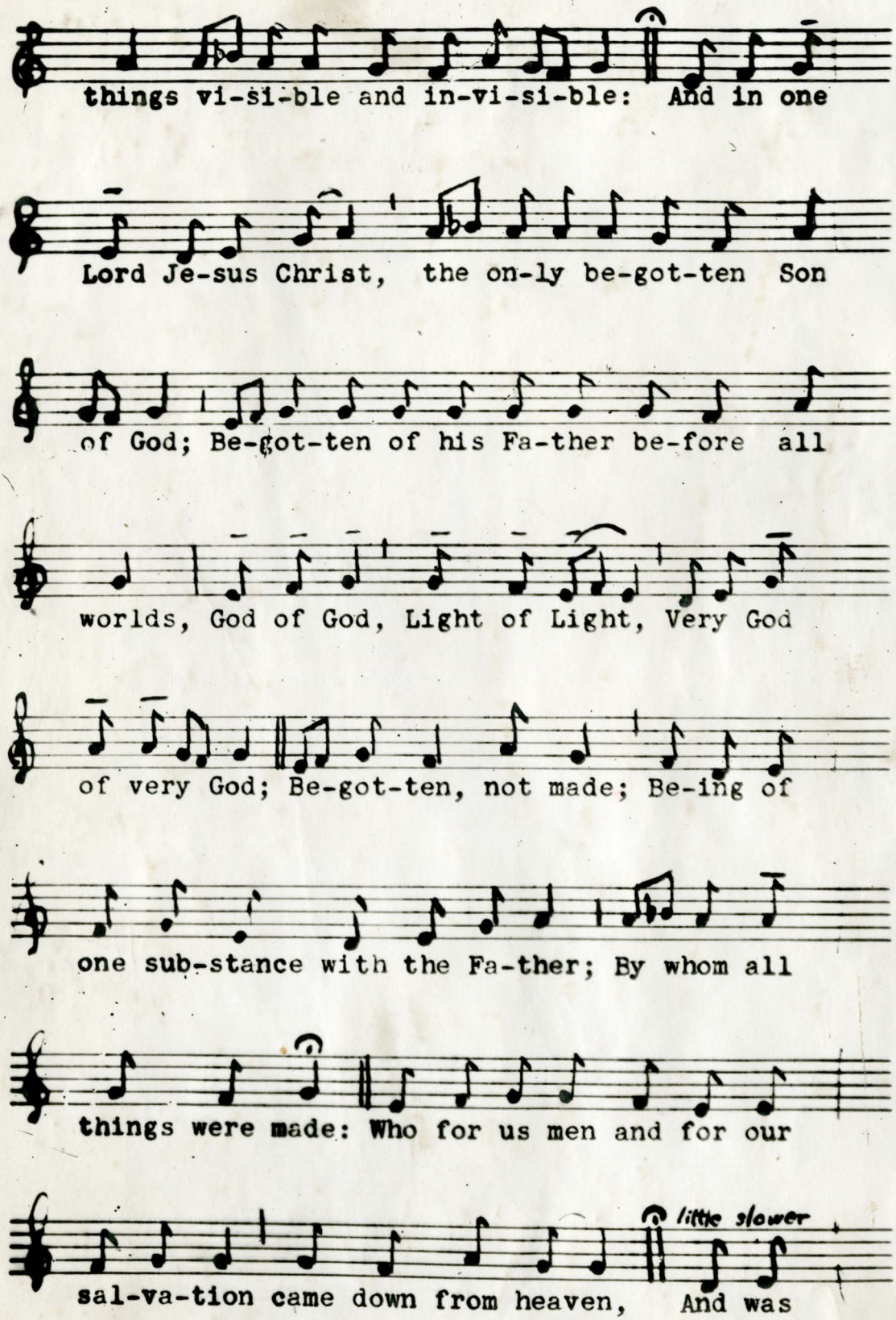


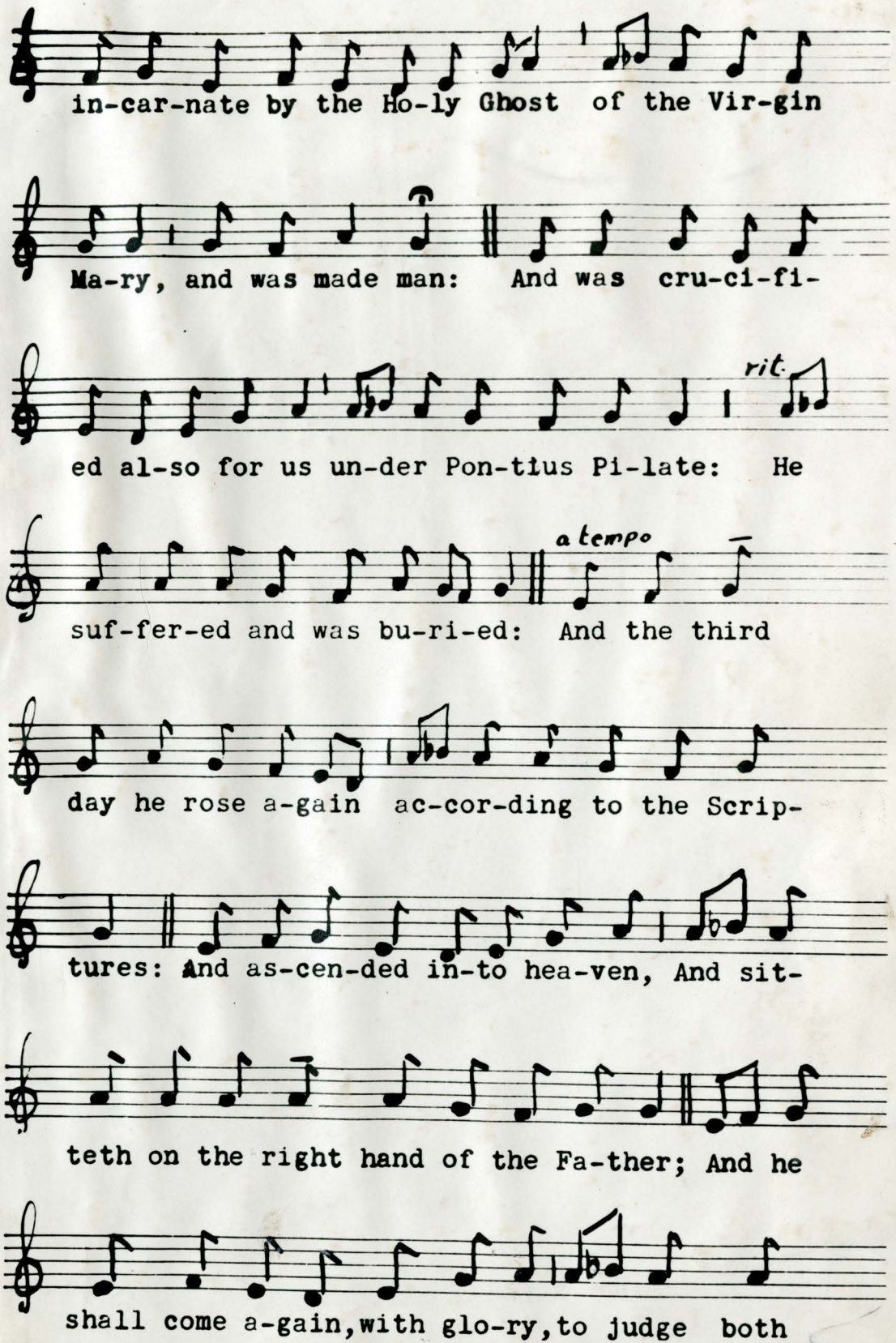


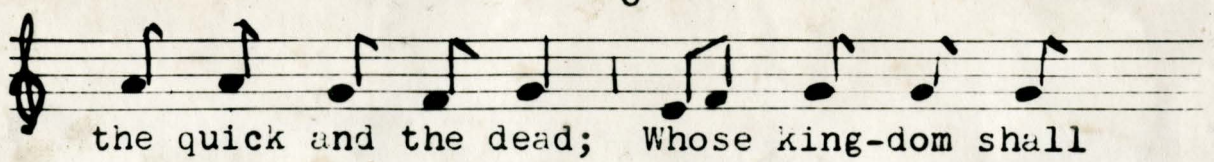

Thee, we glo-ri-fy Thee, we give thanks to
Thee for Thy great glo-ry. O Lord God,
heavenly King, God the Fa-ther Al-migh-ty.
O Lord, the on-ly be-got-ten Son, Je-
sus Christ; O Lord God, Lamb of God, Son
of the Fa-ther, that tak-est a-way the sins
of the world, have mer-cy up-on us. Thou
that ta-kest a-way the sins of the world,



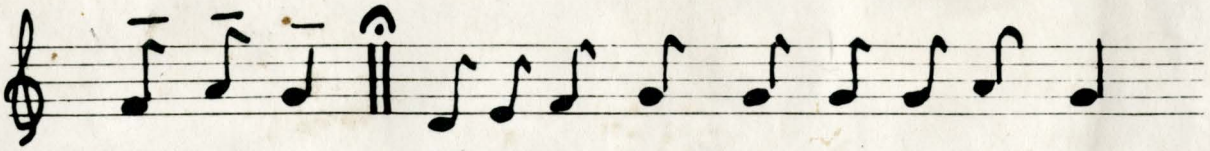
THE NICENE CREED 9th Cent. Plainsong.


things vi-si-ble and in-vi-si-ble: And in one
Lord Je-sus Christ, the on-ly be-got-ten Son
of God; Be-got-ten of his Fa-ther be-fore all
worlds, God of God, Light of Light, Very God
of very God; Be-got-ten, not made; Be-ing of
one sub-stance with the Fa-ther; By whom all
things were made: Who for us men and for our
little slower
sal-va-tion came down from heaven, And was

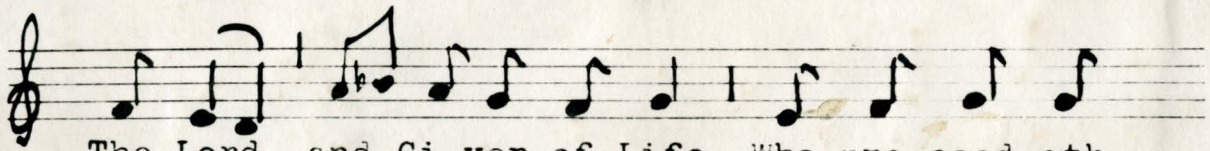

in-car-nate by the Ho-ly Ghost of the Vir-gin
Ma-ry, and was made man: And was cru-ci-fi-
rit.
ed al-so for us un-der Pon-tius Pi-late: He
a tempo
suf-fer-ed and was bu-ri-ed: And the third
day he rose a-gain ac-cor-ding to the Scrip-
tures: And as-cen-ded in-to hea-ven, And sit-
teth on the right hand of the Fa-ther; And he
shall come a-gain, with glo-ry, to judge both



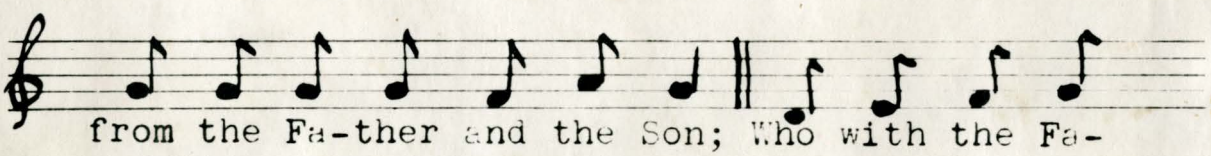
the quick and the dead; Whose king-dom shall



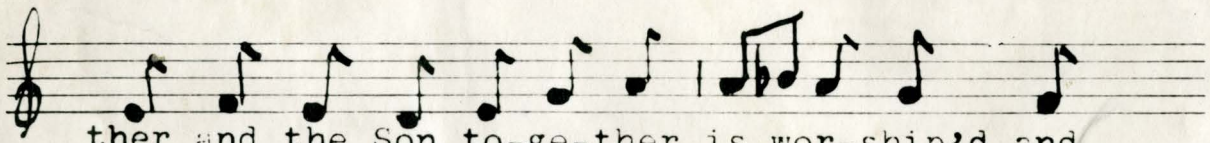
have no end. And I be-lieve in the Ho-ly Ghost



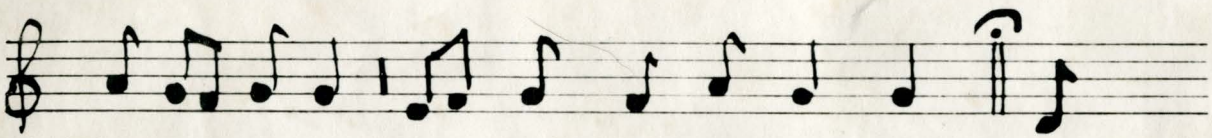
The Lord, and Gi-ver of Life, Who pro-ceed-eth



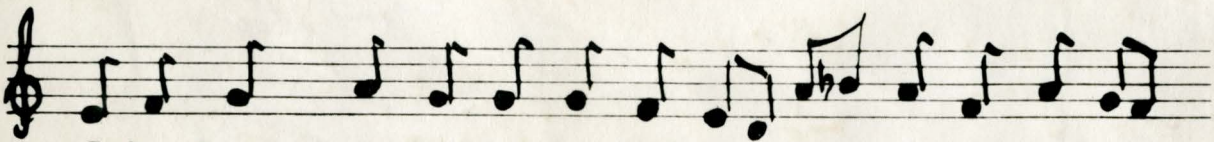
from the Fa-ther and the Son; Who with the Fa-



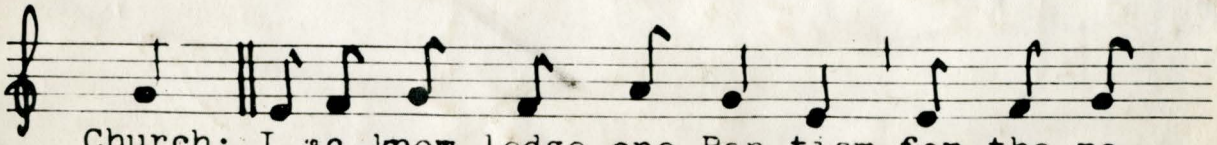
ther and the Son to-ge-ther is wor-ship'd and



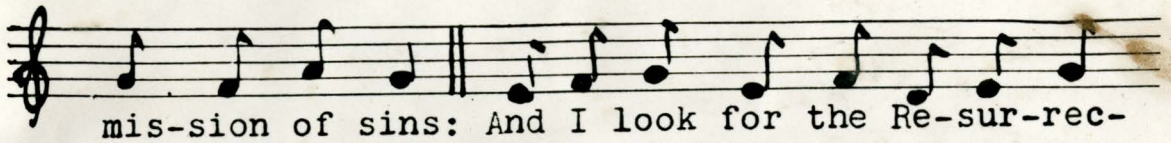
glo-ri-fi-ed; Who spake by the Pro-phets; And

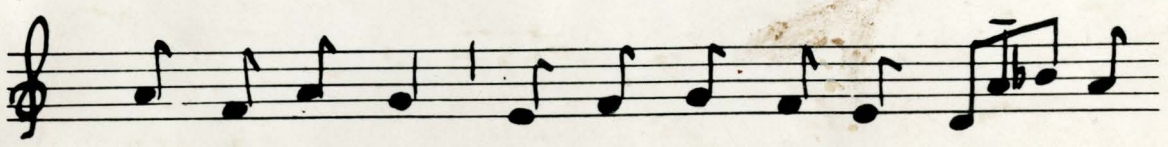


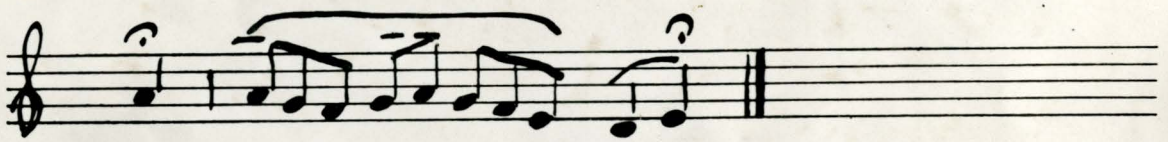
I be-lieve one ho-ly Ca-tho-lic and Ap-os-tol-ic



Church: I ac-know-ledge one Bap-tism for the re-







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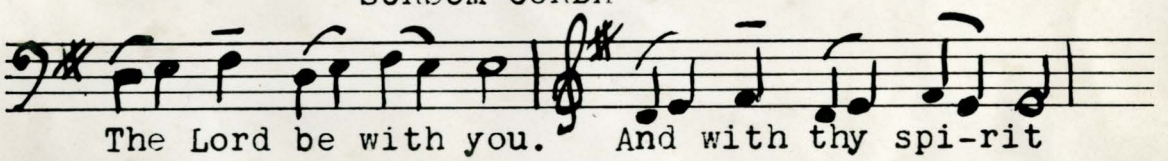
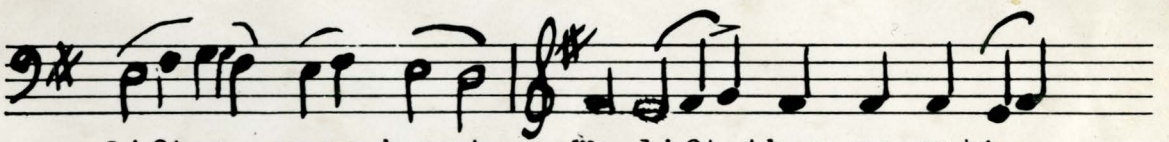
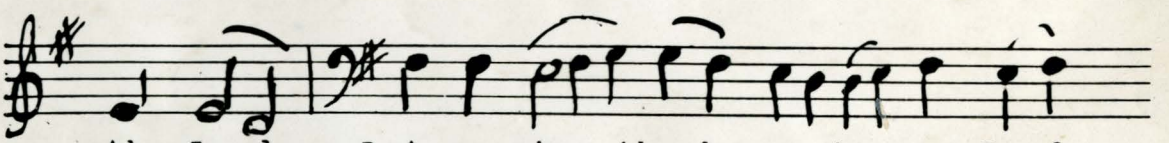
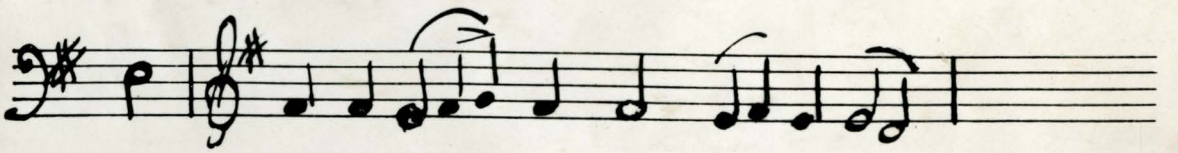
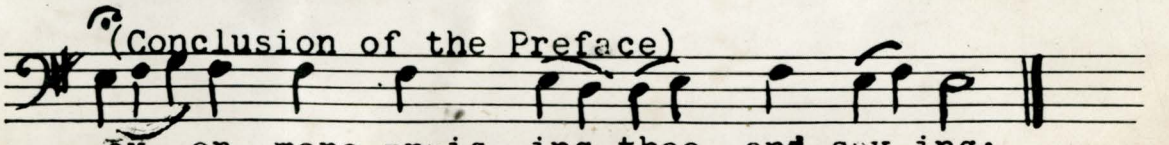






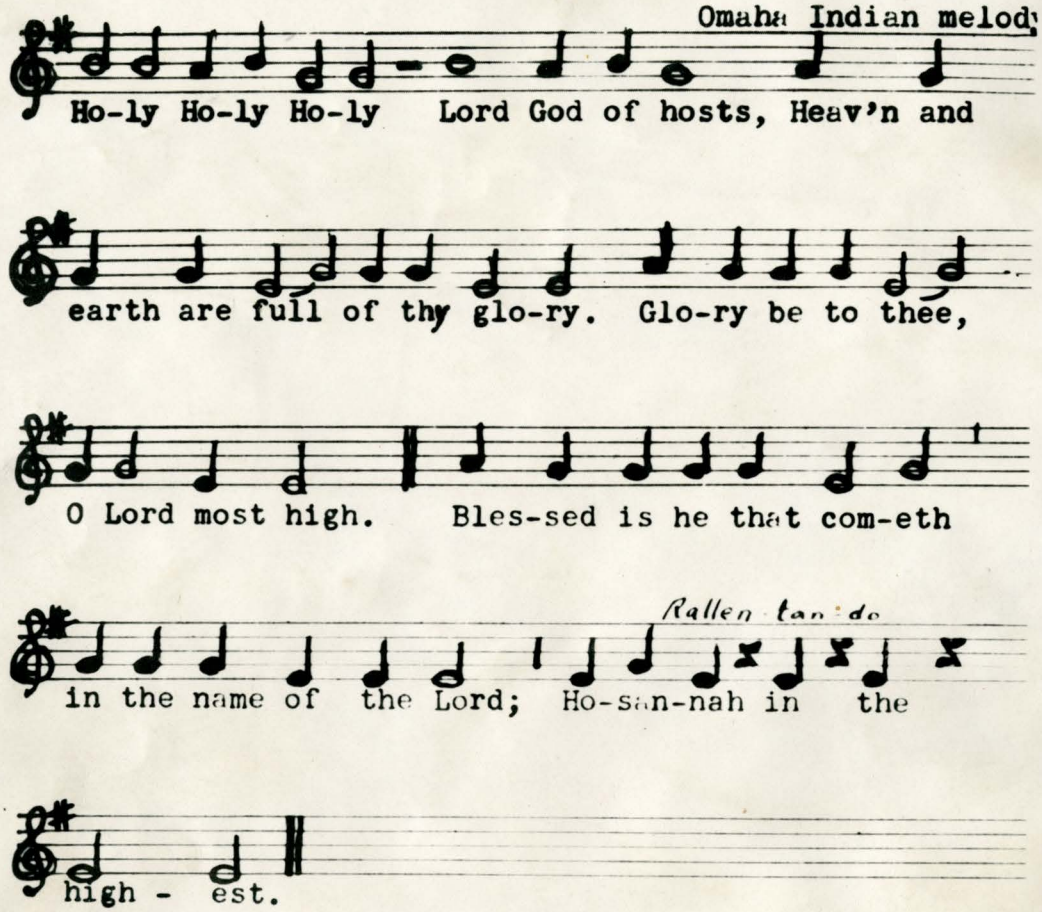


(Conclusion of the Preface)



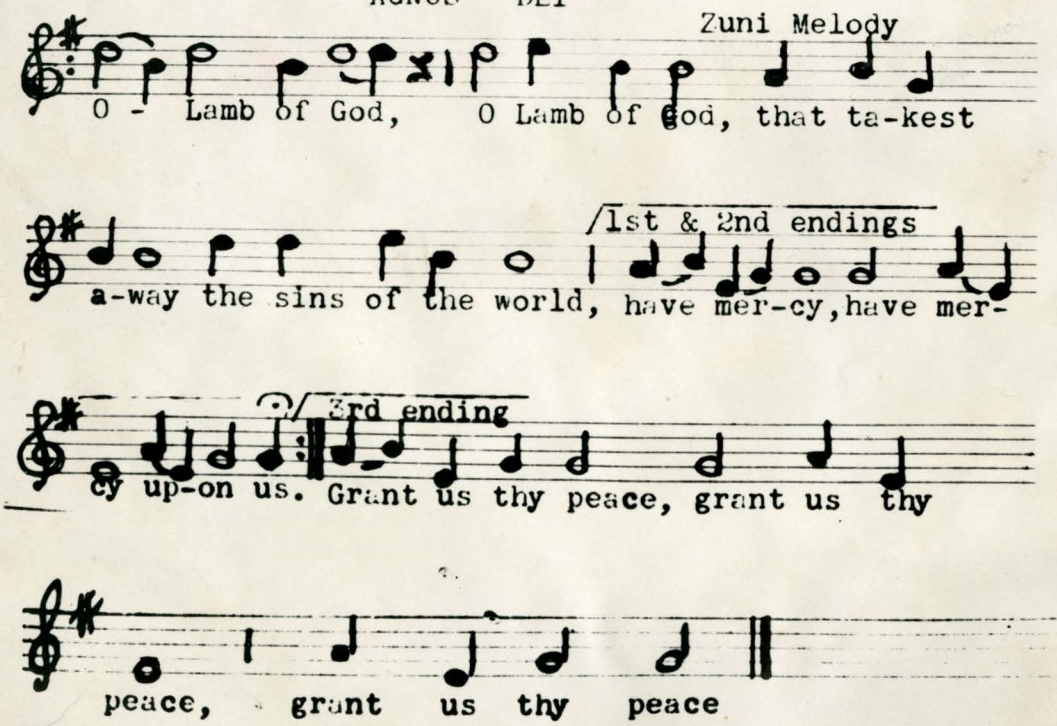
SANCTUS AND BENEDICTUS

Omaha Indian melody



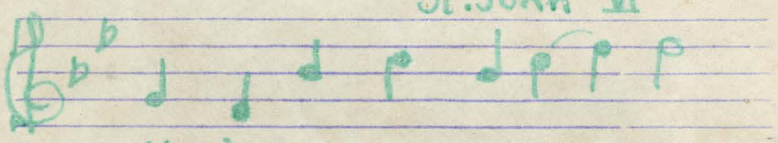
AGNUS DEI

Zuni Melody

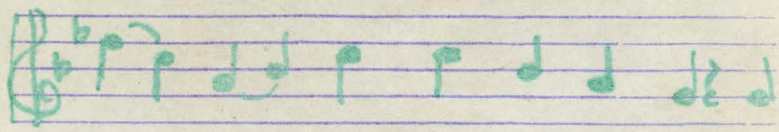


Anthem at Holy Communion

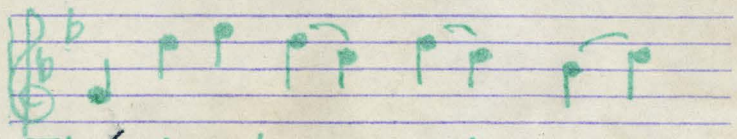
St. John VI



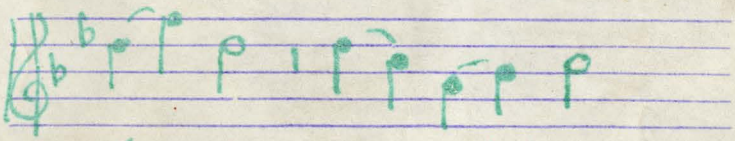
Bááh hi náa-ni shi'nish-lį



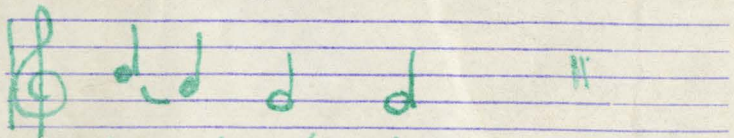
Yá 'ąąsh déé bidah hoo le'ii



T'áá diné dii bááh yii



yáá shí hi- náá a-



hool 'áadoo.

MASS
of
ST. ISAAC JOGUES

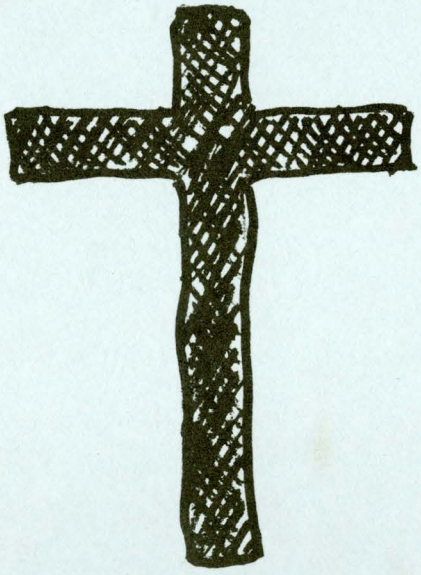
based chiefly upon

AMERICAN INDIAN MELODIES

With Traditional Sursum Corda and Credo I

by permission of

The Church Pension Fund



ST. CHRISTOPHER'S

MISSION to the NAVAJO

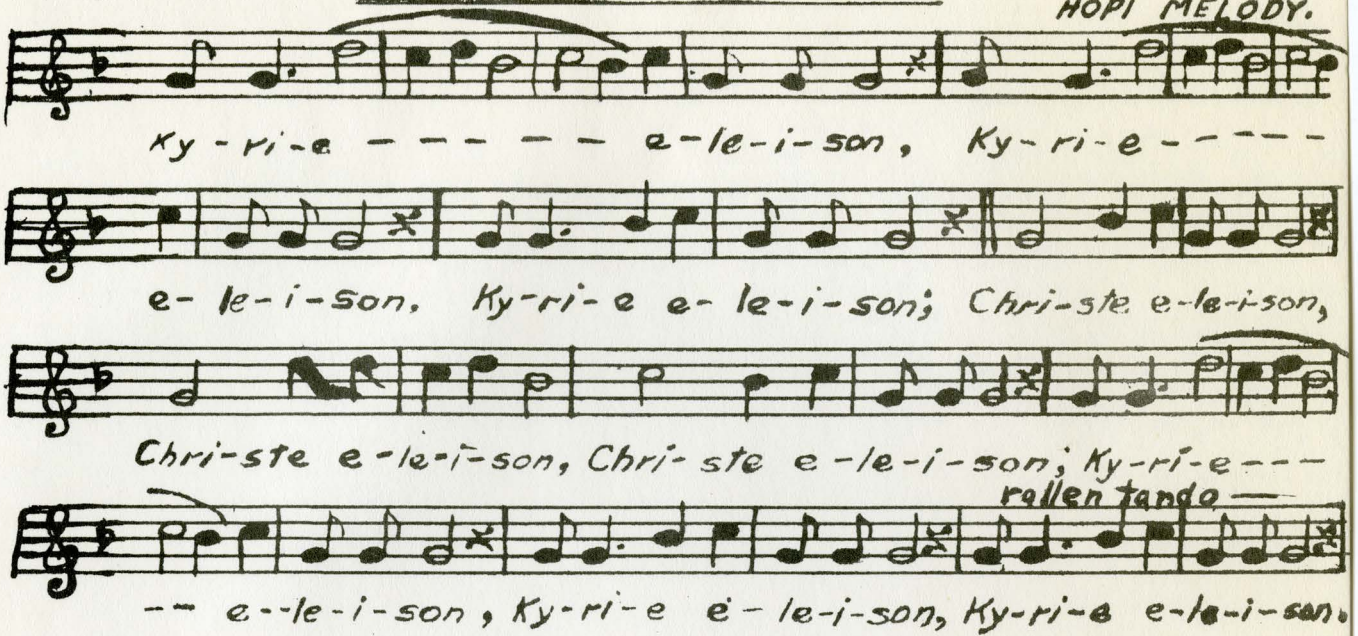
BLUFF UTAH

1943

2nd Ed. 1959: 3rd 1965

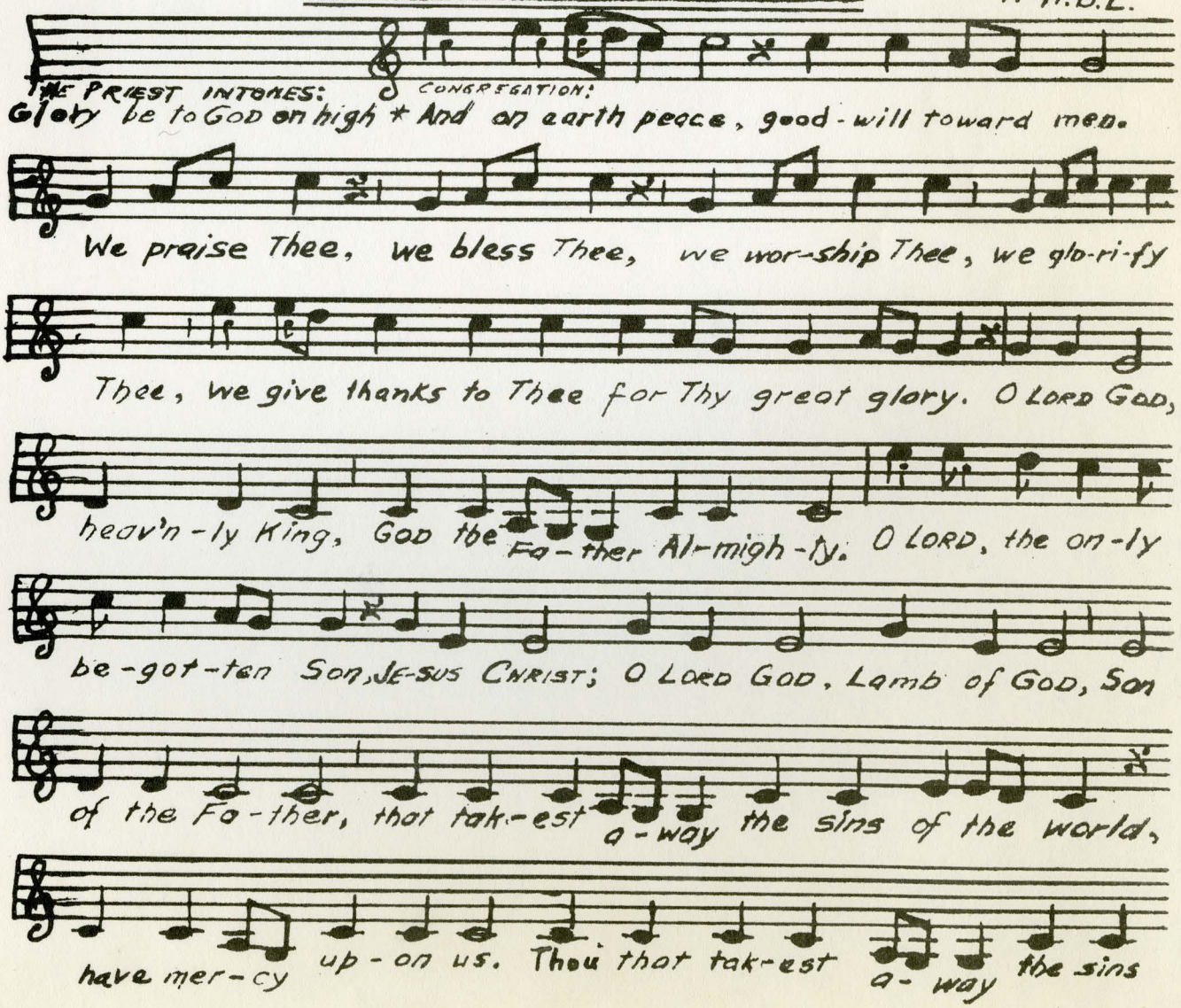
KYRIE ELEISON.

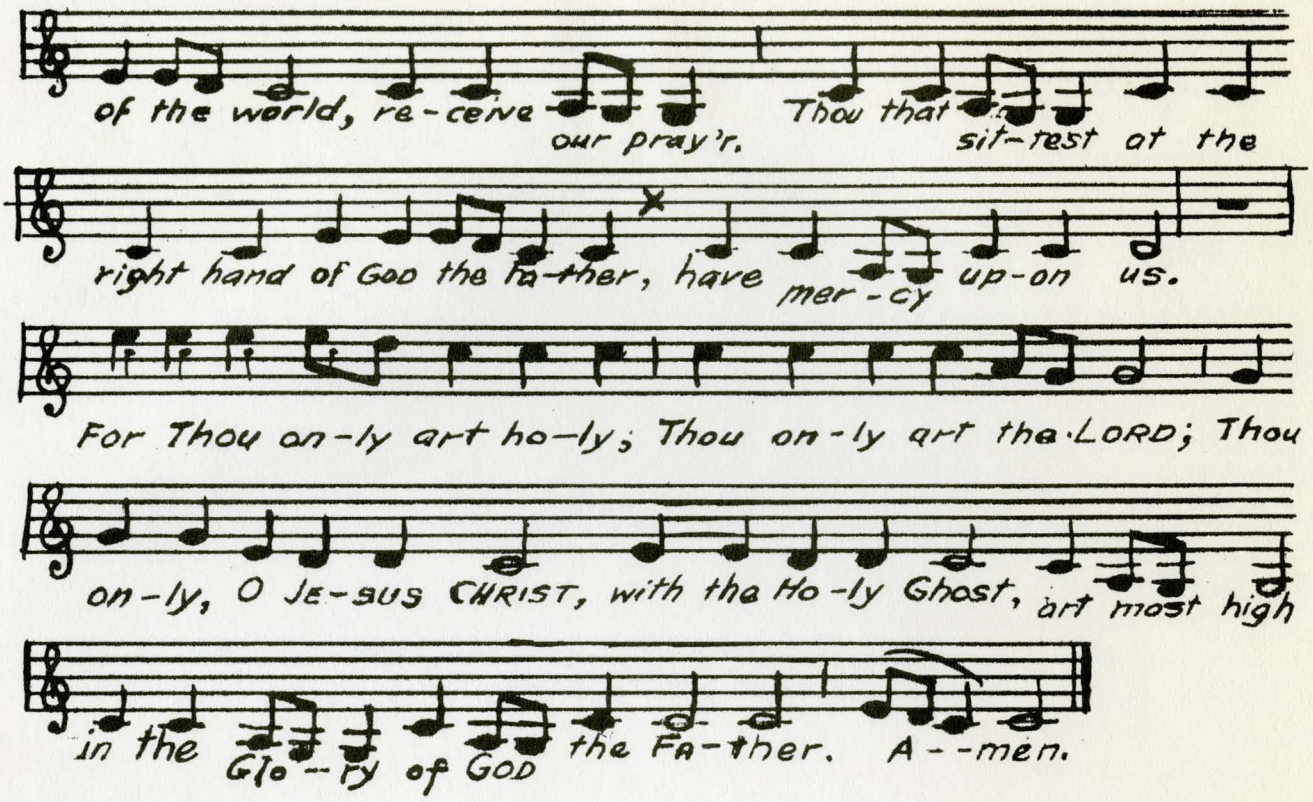
HOPI MELODY.



GLORIA IN EXCELSIS.

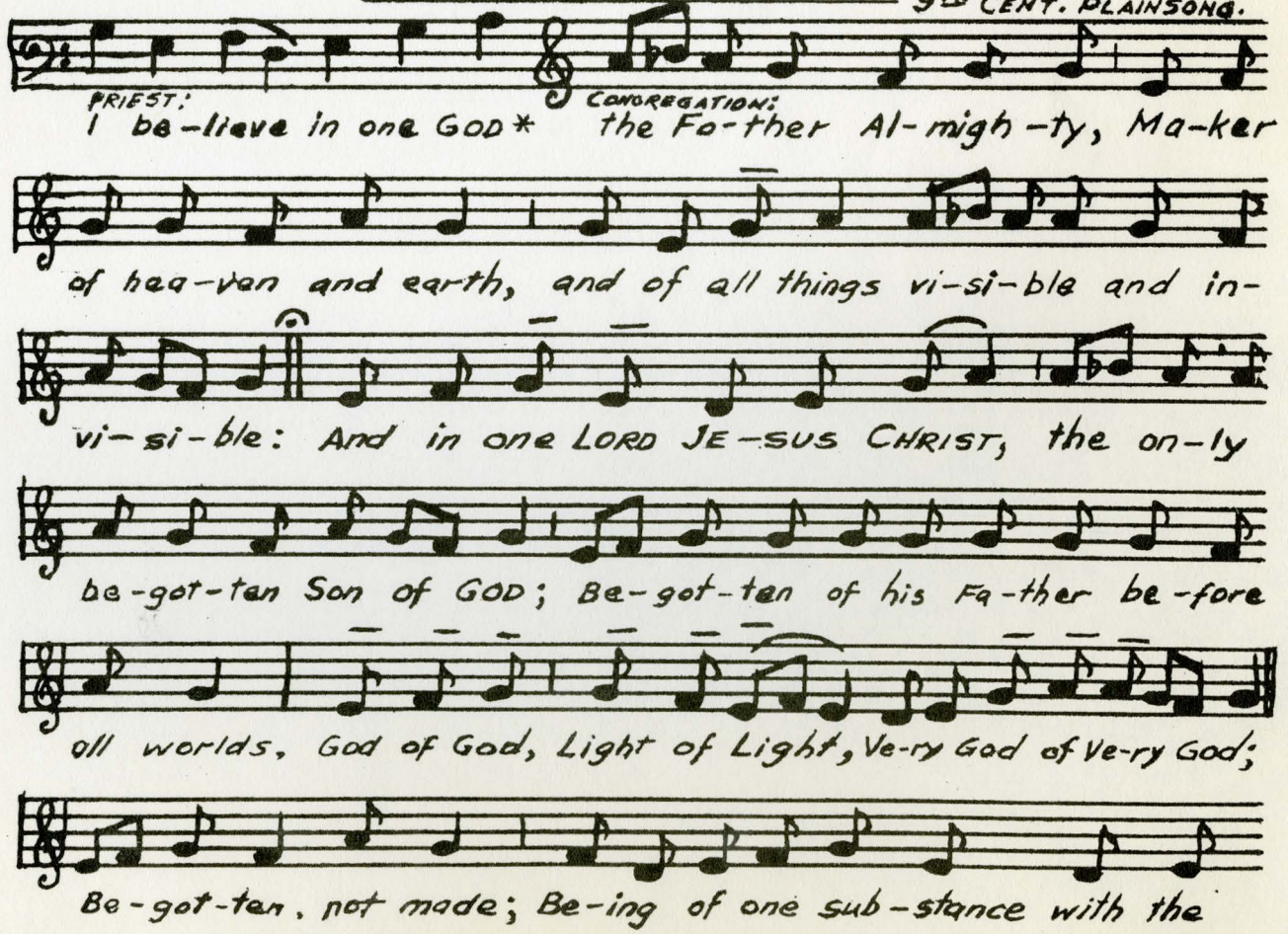
Fr H.B.L.

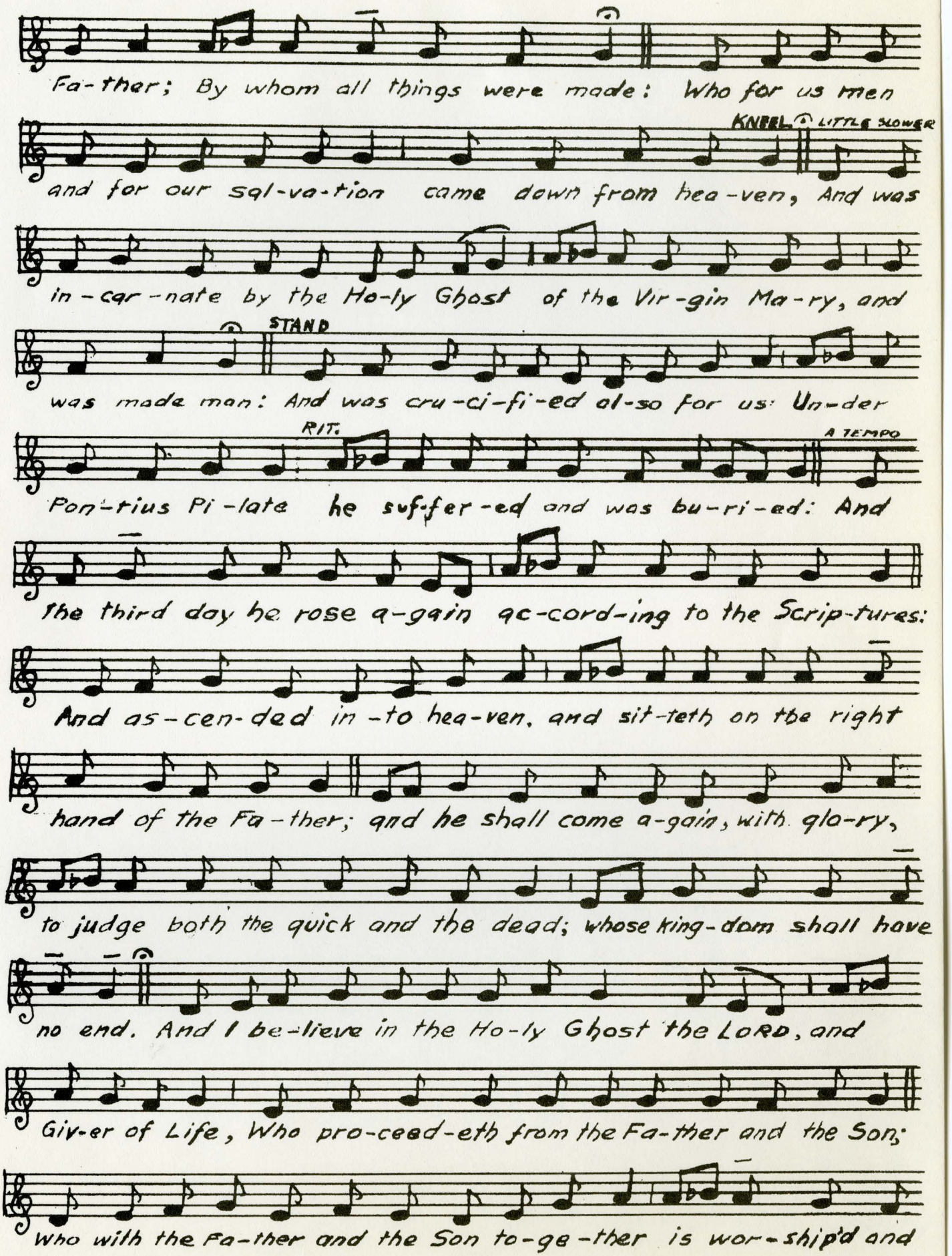


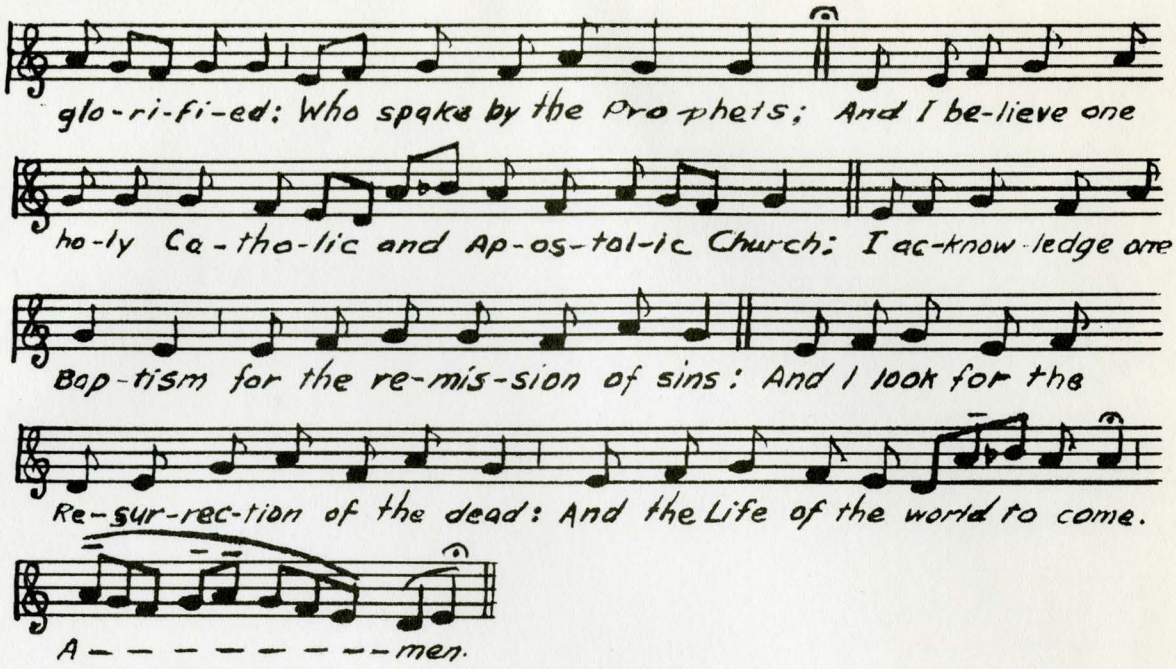


THE NICENE CREED.

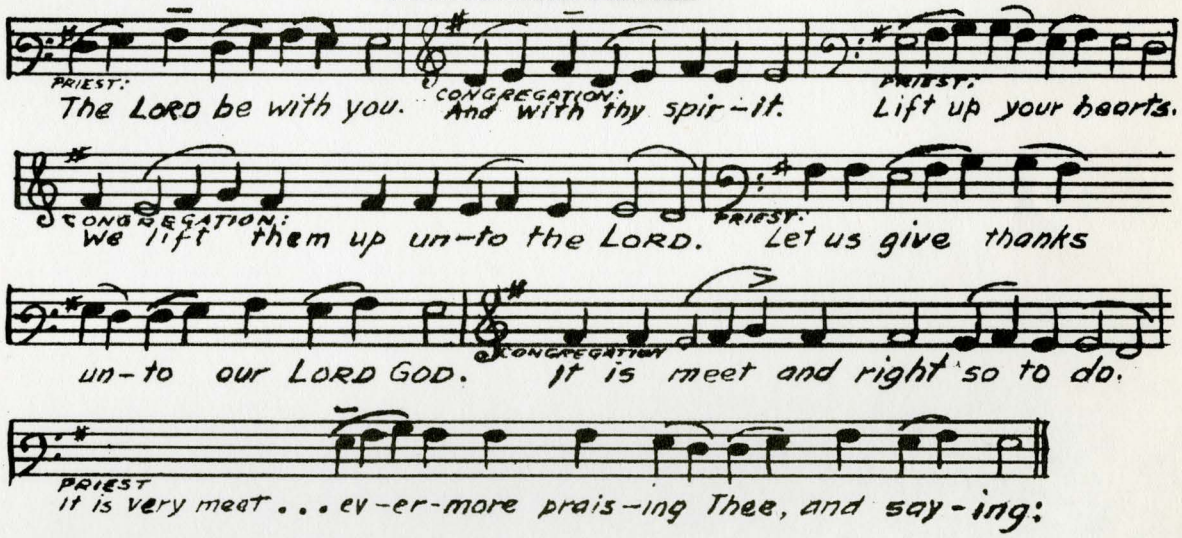
9TH CENT. PLAINSONG.



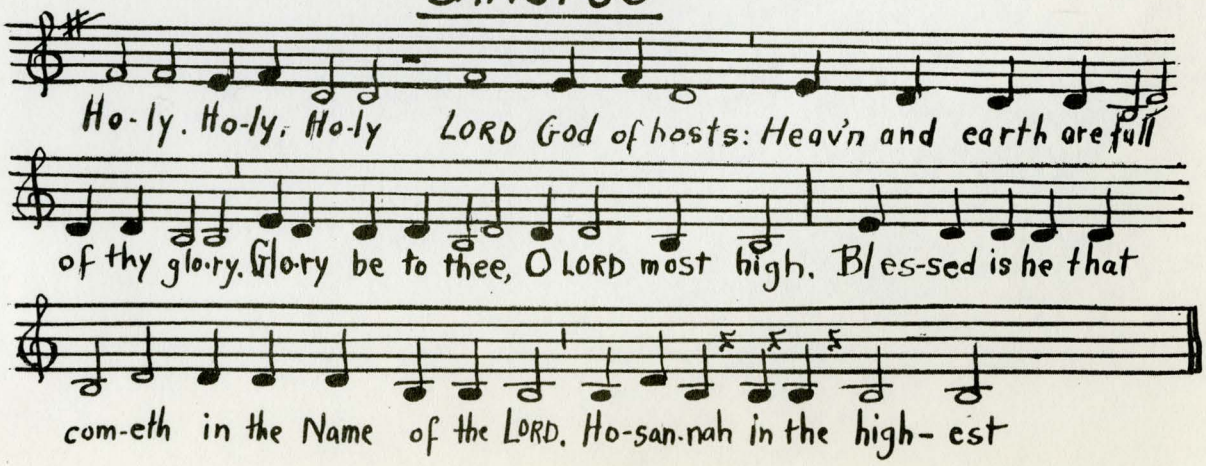

Fa-ther; By whom all things were made: Who for us men
KNEEL
LITTLE SLOWER
and for our sal-va-tion came down from hea-ven, And was
in-car-nate by the Ho-ly Ghost of the Vir-gin Ma-ry, and
STAND
was made man: And was cru-ci-fi-ed al-so for us: Un-der
RIT.
A TEMPO
Pon-tius Pi-late he suf-fer-ed and was bu-ri-ed: And
the third day he rose a-gain ac-cord-ing to the Scrip-tures:
And as-cen-ded in-to hea-ven, and sit-teth on the right
hand of the Fa-ther; and he shall come a-gain, with glo-ry,
to judge both the quick and the dead; whose king-dom shall have
no end. And I be-lieve in the Ho-ly Ghost the LORD, and
Giv-er of Life, Who pro-ceed-eth from the Fa-ther and the Son;
Who with the Fa-ther and the Son to-ge-ther is wor-ship'd and



SURSUM CORDA.

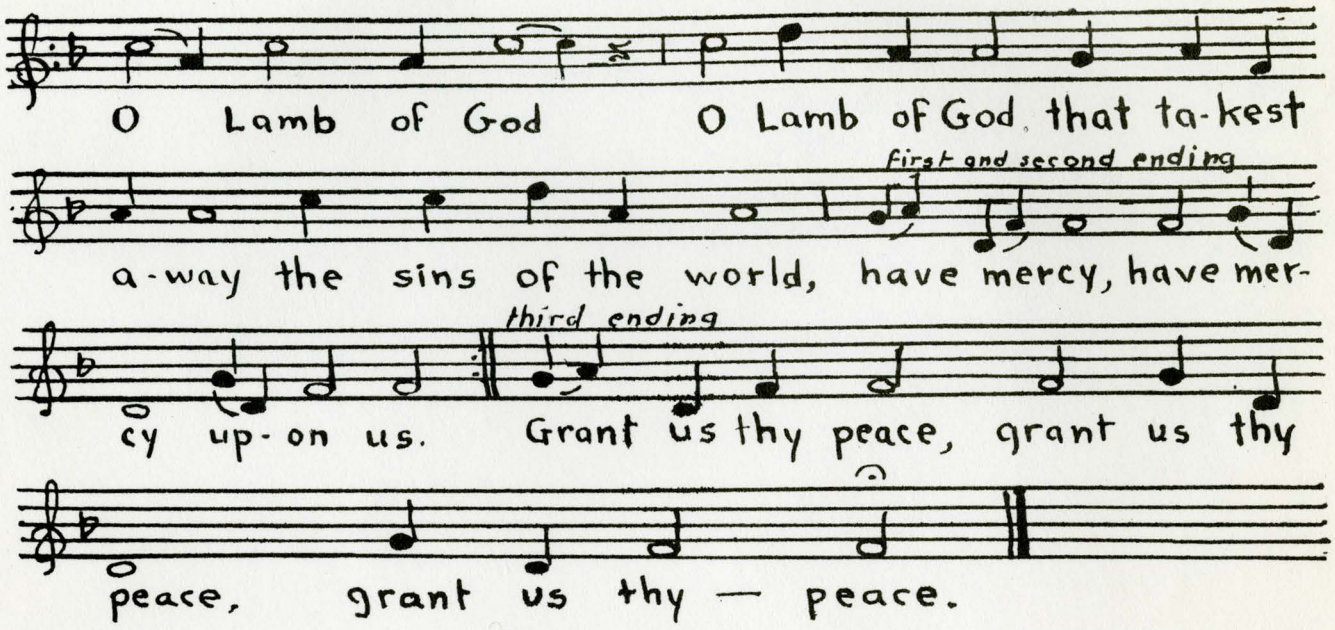


SANCTUS



AGNUS DEI

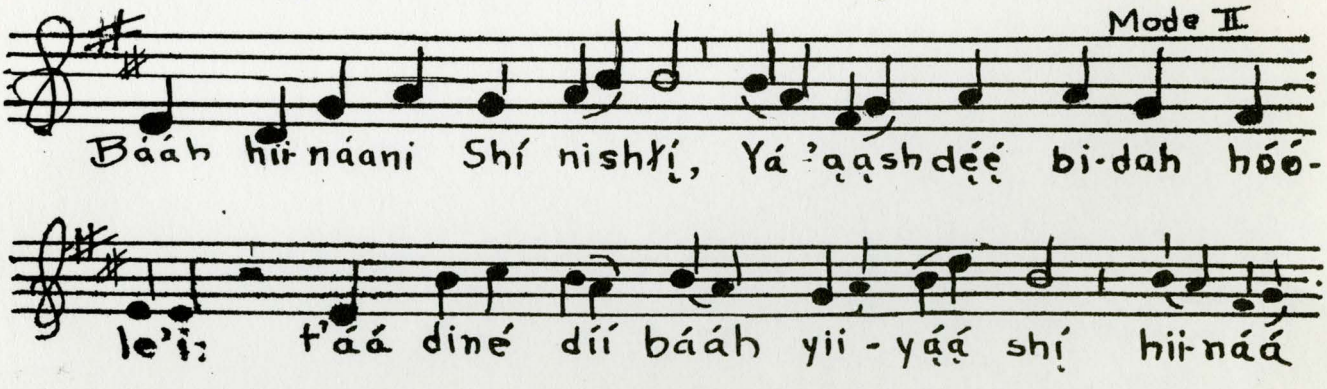
ZUNI INDIAN MELODY



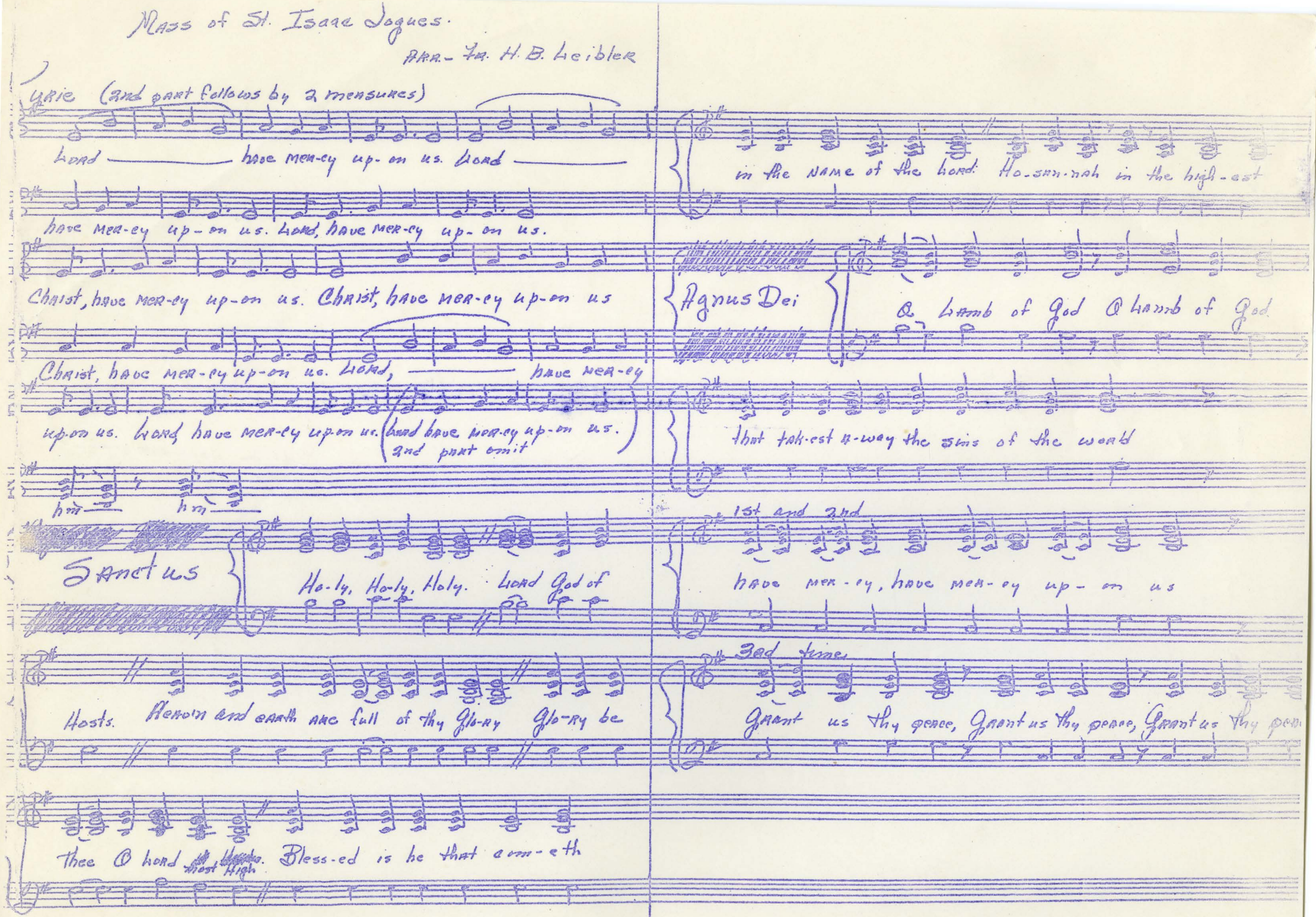
BÁÁH HINÁANI

St. John vi

(Extra-liturgical anthem, sung during the ablutions)



Note: Vowels have the Continental value. Doubled vowels are lengthened but otherwise unchanged. The hook under a vowel (ą ę į ǫ) gives it a nasal sound. ' is a glottal stop. ɬ is the Welsh Ll. The accent (´) can be ignored in singing; in speech it indicates a high tone.


Mass of St. Isaac Jogues.
ARR. - Fr. H. B. Leibler
Kyrie (and part follows by 2 mensures)
Lord ——— have mer-cy up-on us. Lord ———
have mer-cy up-on us. Lord, have mer-cy up-on us.
Christ, have mer-cy up-on us. Christ, have mer-cy up-on us
Christ, have mer-cy up-on us. Lord, ——— have mer-cy
up-on us. Lord, have mer-cy up-on us. (Lord have mer-cy up-on us. and part omit
hm hm
Sanctus
Ho-ly, Ho-ly, Holy. Lord God of
Hosts. Heaven and earth are full of thy Glo-ry Glo-ry be
Thee O Lord Most High. Bless-ed is he that com-eth
in the name of the Lord: Ho-san-nah in the high-est
Agnus Dei
O Lamb of God O Lamb of God
that tak-est a-way the sins of the world
1st and 2nd
have mer-cy, have mer-cy up-on us
3rd time
Grant us thy peace, Grant us thy peace, Grant us thy

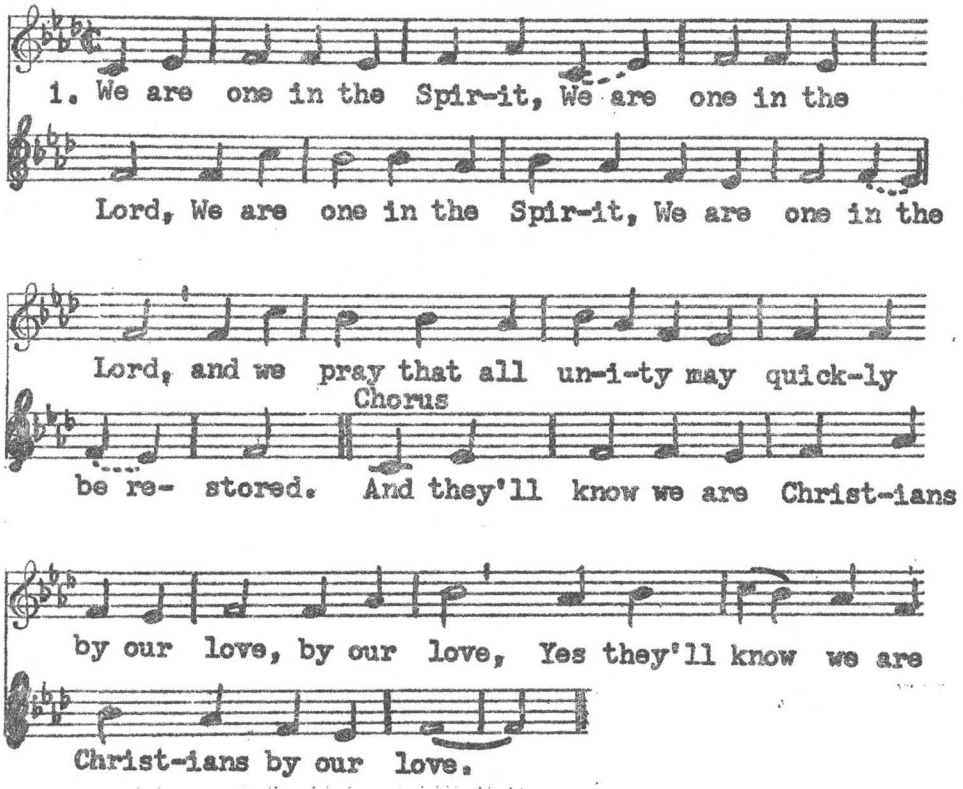
Order of the Mass

INTRODUCTORY RITES

Entrance Hymn

STAND

WE ARE ONE IN THE SPIRIT



2.We will walk with each other,
We will walk hand in hand,
We will walk with each other,
We will walk hand in hand,
And together we'll spread the news
That God is in our land.
(Chorus)

3.We will work with each other,
We will work side by side,
We will work with each other,
We will work side by side,
And we'll guard each man's dignity
And save each man's pride.
(Chorus)

4. All praise to the Father,
From whom all things come,
And all praise to Christ Jesus,
His only Son,
And all praise to the Spirit
Who makes us one.
(Chorus)

CELEBRANT: In the name of the Father, and of the Son, and of the Holy Spirit.

PEOPLE: Amen.

CELEBRANT: The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

PEOPLE: **And also with you.**

CELEBRANT: My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, Let us call to mind our sins.

(Brief silence)

Lord, we have sinned against you: Lord have mercy.

PEOPLE: **Lord have mercy.**

CELEBRANT: Lord, show us your mercy and love.

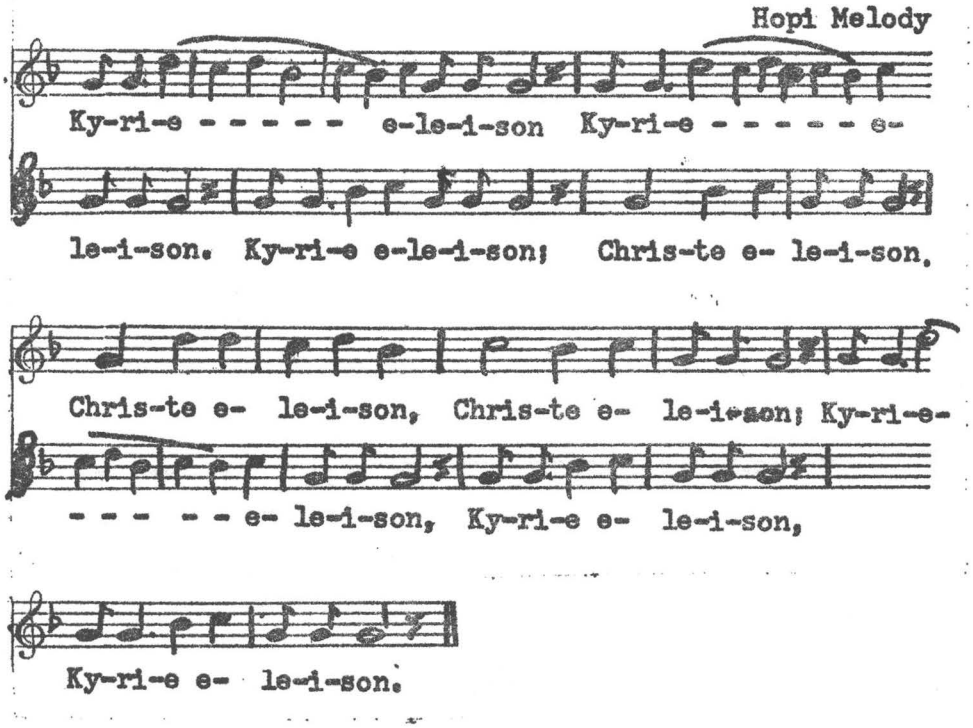
PEOPLE: **And grant us your salvation.**

CELEBRANT: May almighty God have mercy upon us, forgive us our sins, and bring us to everlasting life.

PEOPLE: **Amen.**

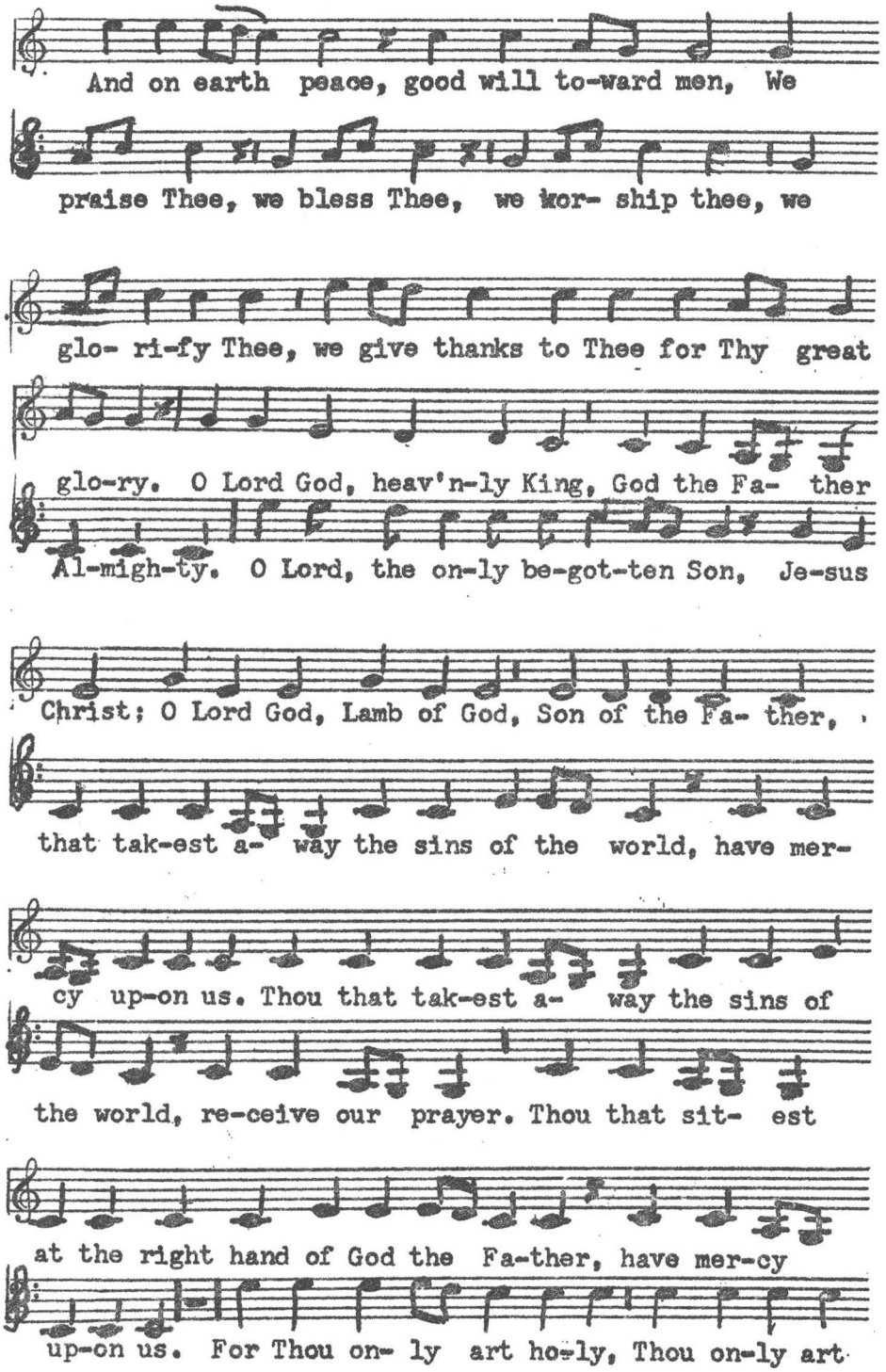
KYRIE ELEISON

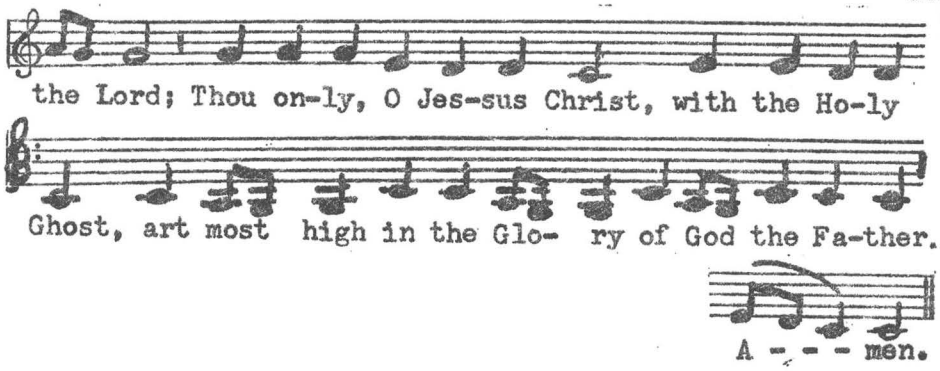
Hopi Melody



CELEBRANT: (Intones) Glory be to God on high

PEOPLE:





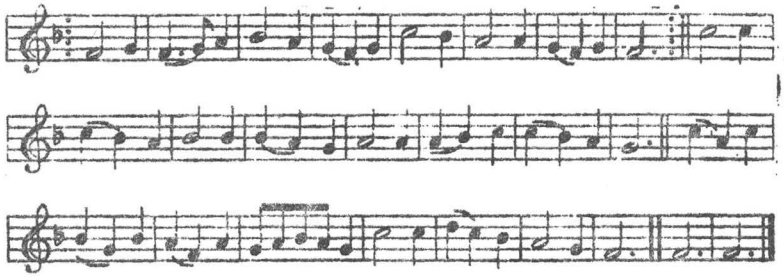
CELEBRANT: Let us pray. O God, you ordained your only-begotten Son the eternal high priest for the glory of your divine majesty and the salvation of man. Grant that those whom he has chosen as ministers and dispensers of his mysteries may be faithful in fulfilling their appointed duties. We ask you this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

PEOPLE: **Amen.**

LITURGY OF THE WORD

THE EPISTLE IS READ (Heb. 5:1-11) SIT

(During the procession to the appointed place for the reading of the Gospel, all sing this hymn)



ALLELUIA! sing to Jesus!
His the scepter, his the throne;
Alleluia! his the triumph,
His the victory alone;

STAND

Hark! the songs of peaceful Sion
Thunder like a mighty flood;
Jesus out of every nation
Hath redeemed us by his blood.

PROCLAMATION OF THE HOLY GOSPEL

PRIEST: The Lord be with you.

PEOPLE: **And also with you.**

PRIEST: A reading from the Holy Gospel according to Luke (22:14-20

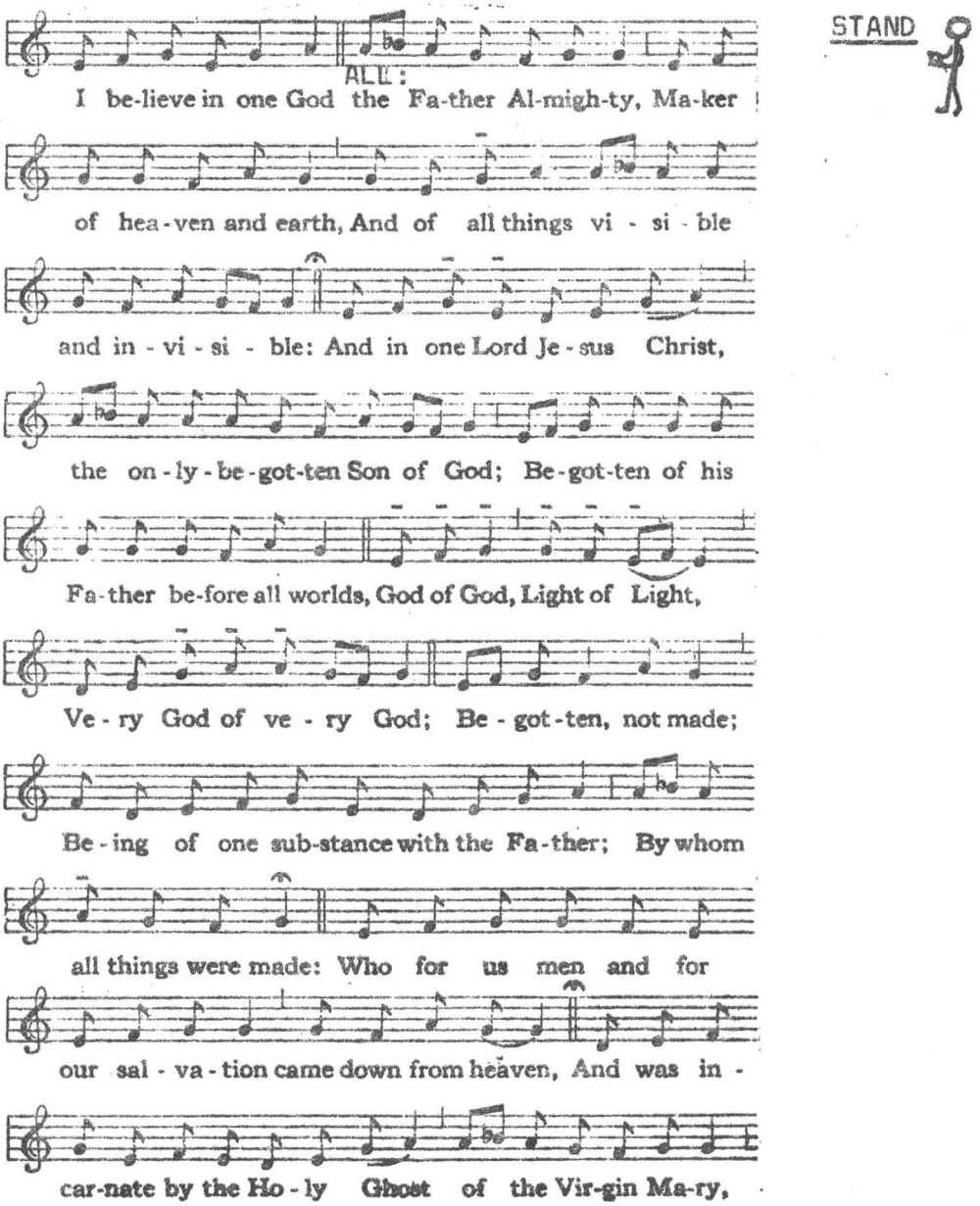
PEOPLE: **Glory to you, Lord.**

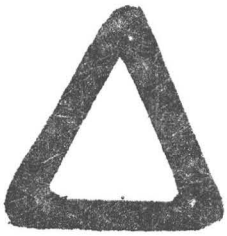
PRIEST: (At the end) This is the Gospel of the Lord.

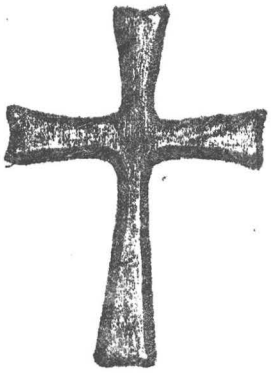
PEOPLE: **Praise to you, Lord Jesus Christ.**

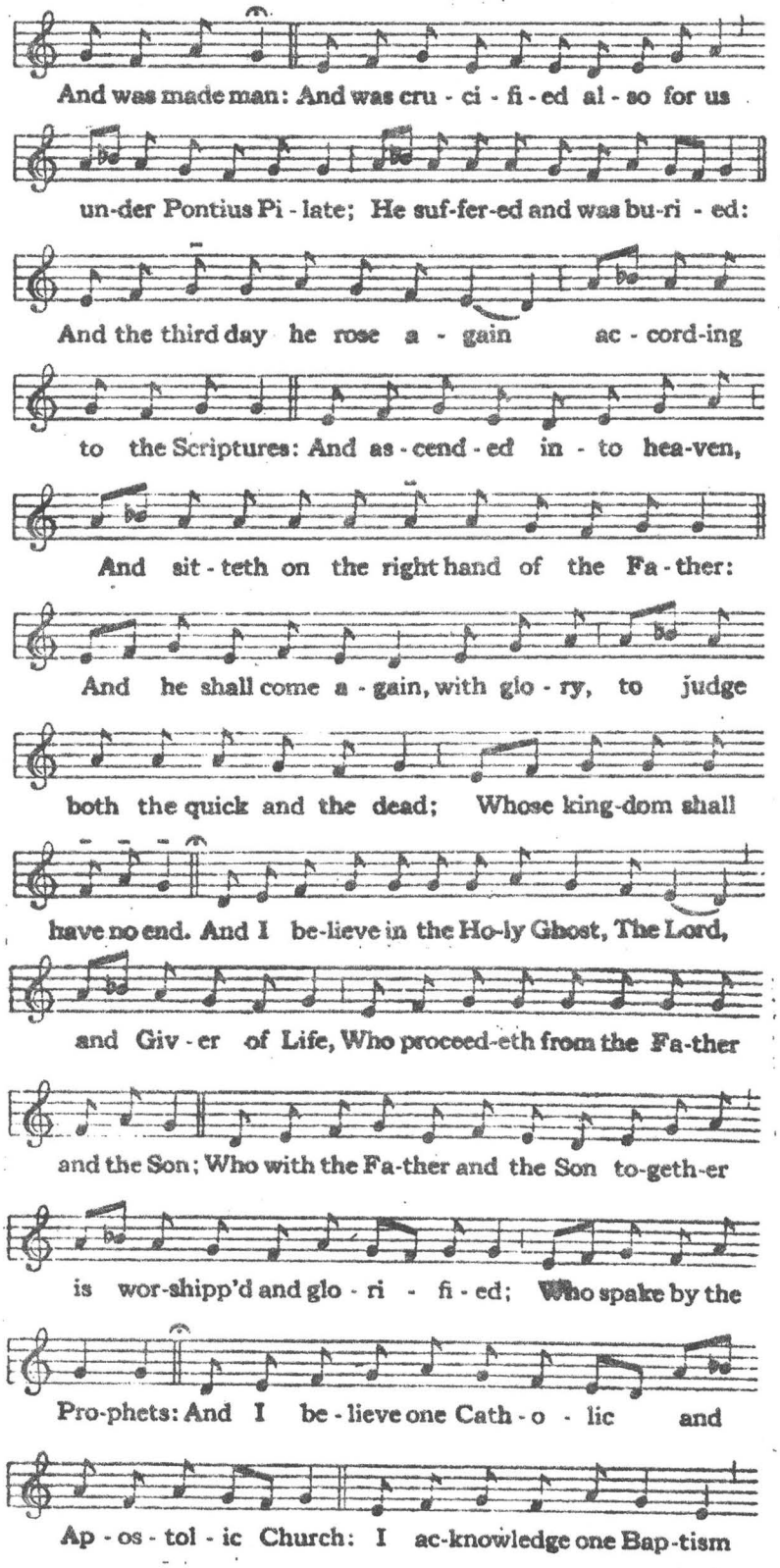
THE SERMON- - The Rt Rev. E. Otis Charles, Bishop of Utah SIT

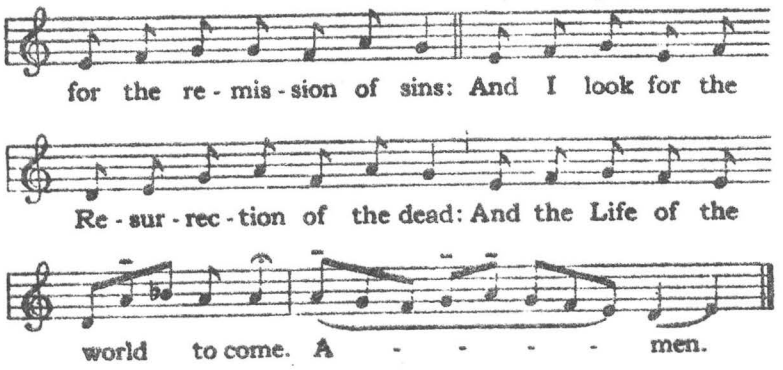
THE CREED STAND








And was made man: And was cru - ci - fi - ed al - so for us
un-der Pontius Pi - late; He suf-fer-ed and was bu-ri - ed:
And the third day he rose a - gain ac - cord-ing
to the Scriptures: And as - cend - ed in - to hea-ven,
And sit - teth on the right hand of the Fa - ther:
And he shall come a - gain, with glo - ry, to judge
both the quick and the dead; Whose king-dom shall
have no end. And I be-lieve in the Ho-ly Ghost, The Lord,
and Giv - er of Life, Who proceed-eth from the Fa-ther
and the Son; Who with the Fa-ther and the Son to-geth-er
is wor-shipp'd and glo - ri - fi - ed; Who spake by the
Pro-phets: And I be - lieve one Cath - o - lic and
Ap - os - tol - ic Church: I ac-knowledge one Bap-tism



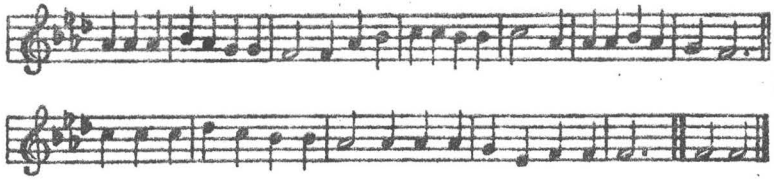
GENERAL INTERCESSIONS (Prayer of the Faithful)

(As a priestly people we unite with one another to pray for today's needs in the Church and the world. After each invocation...)

PEOPLE: Lord, hear our prayer.

LITURGY OF THE EUCHARIST

(The bread and wine for the Eucharist, with our alms, are gathered and brought to the altar. We prepare our hearts by song as the Lord's Table is being set.)



MOST High, omnipotent, good Lord,
To thee be ceaseless praise outpoured,
And blessing without measure.
From thee alone all creatures came;
No man is worthy thee to name.

2 My Lord be praised by brother sun
Who through the skies his course doth run,
And shines in brilliant splendor:
With brightness he doth fill the day,
And signifies thy boundless sway.

3 My Lord be praised by sister moon
And all the stars, that with her soon
Will point the glittering heavens.
Let wind and air and cloud and calm
And weathers all, repeat the psalm.

4 By sister water be thou blessed,
Most humble, useful, precious, chaste:
Be praised by brother fire;
Jocund is he, robust and bright,
And strong to lighten all the night.

5 By mother earth my Lord be praised;
Governed by thee she hath upraised
What for man's life is needful.
Sustained by thee through every hour,
She bringeth forth fruit, herb, and flower.

6 My Lord be praised by those who prove
In free forgivingness their love,
Nor shrink from tribulation.
Happy, who peaceably endure;
With thee, Lord, their reward is sure.

7 For death our sister, praisèd be,
From whom no man alive can flee.
Woe to the unpreparèd!
But blest be they who do thy will
And follow thy commandments still.

8 Most High, omnipotent, good Lord,
To thee be ceaseless praise outpoured,
And blessing without measure.
Let creatures all give thanks to thee,
And serve in great humility. Amen.

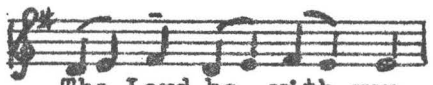
ST. FRANCIS OF ASSISI, 1181–1226

CELEBRANT: Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father.

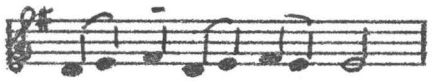
PEOPLE: May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good, and the good of all his Church.

CELEBRANT: May Jesus Christ, our mediator, make our offerings acceptable to you, O Lord, and present us to you as joint and pleasing victims with himself: Who lives and reigns with you for ever and ever.

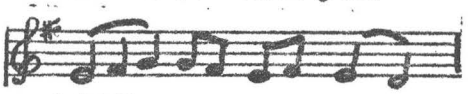
PEOPLE: Amen.



CELEBRANT: The Lord be with you.

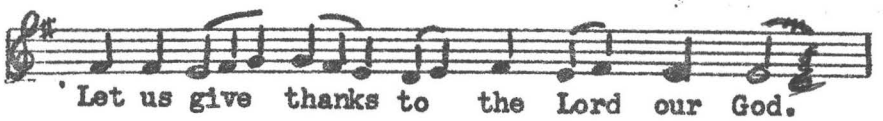


PEOPLE: And al-so with you.

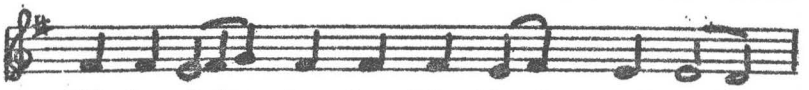


CELEBRANT: Lift up your hearts.

PEOPLE: We lift them up to the Lord.



CELEBRANT: Let us give thanks to the Lord our God.



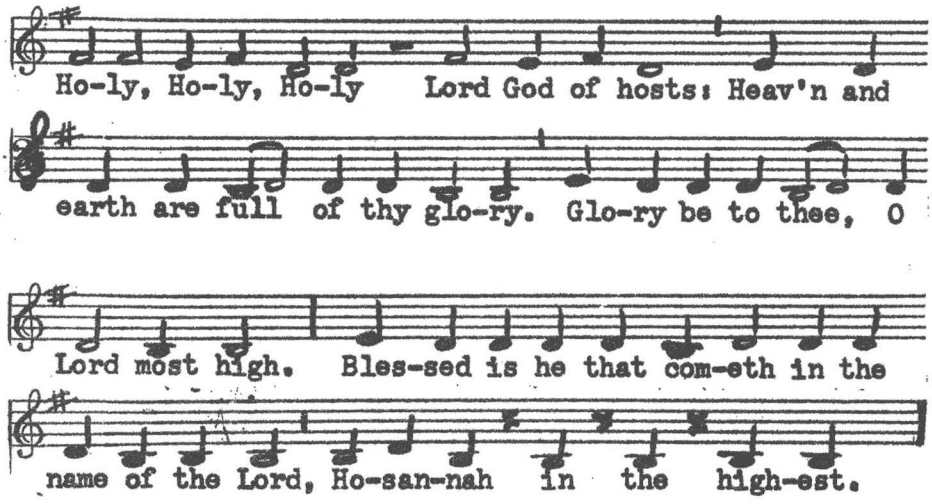
PEOPLE: It is right to give him thanks and praise.

CELEBRANT: Father, all powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord. In him you have renewed all things and you have given us all a share in his riches. Though his nature was divine, he stripped himself of glory and by shedding his blood on the cross he brought his peace to the world. Therefore he was exalted above all creation and became the source of eternal life to all who serve him. And so, with all the choirs of angels in heaven we proclaim your glory and join in their unending hymn of praise:

(. . .and join in their un-en- ding hymn of praise:)

SANCTUS AND BENEDICTUS

ALL:



THE PRAYER OF CONSECRATION KNEEL

CELEBRANT: We come to you, Father, with praise and thanksgiving, through Jesus Christ your Son. Through him we ask you to accept and bless these gifts we offer you in sacrifice. We offer them for your holy catholic Church, watch over it, Lord, and guide it; grant it peace and unity throughout the world. We offer them for Paul our Pope, for Otis our Bishop, and for all who hold and teach the catholic faith that comes to us from the apostles.

CON-CEL.1: Remember, Lord, your people, especially those for whom we now pray, N. and N. Remember all of us gathered here before you. You know how firmly we believe in you and dedicate ourselves to you. We offer you this sacrifice of praise for ourselves and those who are dear to us. We pray to you, our living and true God, for our well-being and redemption.

CON-CEL.2: In union with the whole Church we honor Mary, the ever-virgin mother of Jesus Christ our Lord and God. We honor Joseph, her husband, the apostles and martyrs Peter and Paul, Andrew, and all the saints. May their merits and prayers gain us your constant help and protection. Through Christ our Lord. Amen.

CELEBRANT: Father, accept this offering from your whole family. Grant us your peace in this life, save us from final damnation, and count us among those you have chosen. Through Christ our Lord. Amen.

ALL CON-CEL: (hands outstretched towards the oblations) Bless and approve our offering; make it acceptable to you, an offering in spirit and in truth. Let it become for us the body and blood of Jesus Christ, your only Son, our Lord.

ALL CON-CEL: (hands joined now) The day before he suffered, he took bread in his sacred hands, and looking up to heaven, to you, his almighty Father, he gave you thanks and praise. He broke the bread, gave it to his disciples, and said: (extend right hand towards oblations) TAKE THIS, ALL OF YOU, AND EAT IT: THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU. (Celebrant genuflects; con-celebrants bow low. Then join hands and continue with celebrant) When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said: (extend right hand) TAKE THIS, ALL OF YOU, AND DRINK FROM IT: THIS IS THE CUP OF MY BLOOD, THE BLOOD OF THE NEW AND EVERLASTING COVENANT. IT WILL BE SHED FOR YOU AND FOR ALL MEN SO THAT SINS MAY BE FORGIVEN. DO THIS IN MEMORY OF ME. (Bow as before)

CELEBRANT: Let us proclaim the mystery of faith.

PEOPLE: CHRIST HAS DIED. CHRIST IS RISEN. CHRIST WILL COME AGAIN.

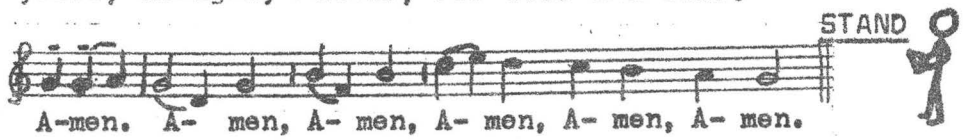
ALL CON-CEL: (hands raised) Father, we celebrate the memory of Christ, your Son. We, your people and your ministers, recall his passion, his resurrection from the dead, and his ascension into glory; and from the many gifts you have given us we offer to you, God of Glory and Majesty, this holy and perfect sacrifice: the bread of life and the cup of eternal salvation. Look with favor on these offerings and accept them as once you accepted the gifts of your servant Abel, the sacrifice of Abraham, our father in faith, and the bread and wine offered by your priest Melchisedech. (Bow low and continue) Almighty God, we pray that your angel may take this sacrifice to your altar in heaven. Then, as we receive from this altar the sacred body and blood of your Son, (stand erect and make sign of the cross) let us be filled with every grace and blessing. Through Christ our Lord. Amen.

CON-CEL.1: Remember, Lord, those who have died and have gone before us marked with the sign of faith, especially those for whom we now pray. (silence, while all name those they wish) May these, and all who sleep in Christ, find in your presence light, happiness, and peace. Through Christ our Lord. Amen.

CON-CEL.2: For ourselves, too, we ask some share in the fellowship of your apostles and martyrs, with John the Baptist, Stephen, Matthias, Barnabas, and all the saints. Though we are sinners, (all strike breast with closed right hand) we trust in your mercy and love. Do not consider what we truly deserve, but grant us your forgiveness.

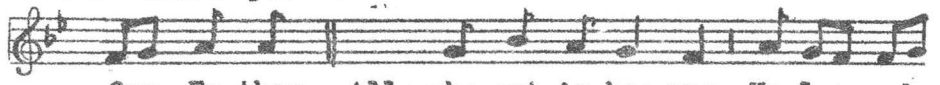
CELEBRANT: Through Christ our Lord you give us all these gifts. You fill them with life and goodness, you bless them and make them holy. Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.

STAND

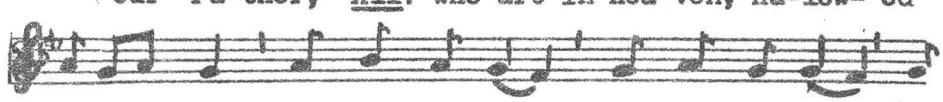


PEOPLE: A-men. A- men, A- men, A- men, A- men, A- men.

CELEBRANT: Let us pray with confidence to the Father in the words our Savior gave us:

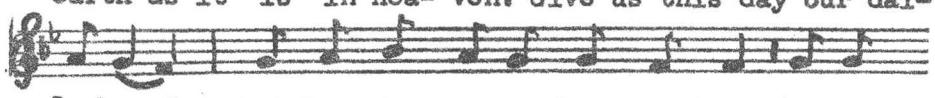


Our Fa-ther, All who art in hea-ven, Ha-low- ed

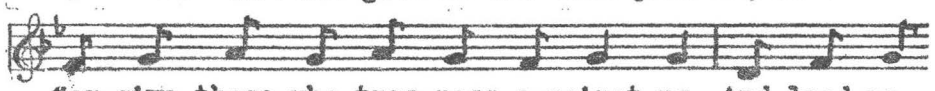


be thy name. Thy king-dom come. Thy will be done, on

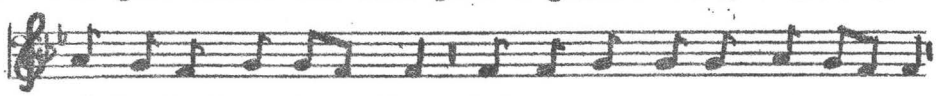
earth as it is in hea- ven. Give us this day our dai-



ly bread. And for-give us our tres-pass-es, As we



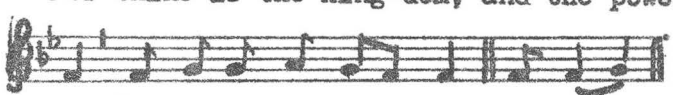
for-give those who tres-pass a-gainst us. And lead us



not in-to temp-ta- tion, But de-liv-er us from e- vil.

CELEBRANT: Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.

ALL: For thine is the king-dom, and the power, and the glo-



ry, for ev-er and ev- er. A- men.

CELEBRANT: Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever.

PEOPLE: **Amen.**

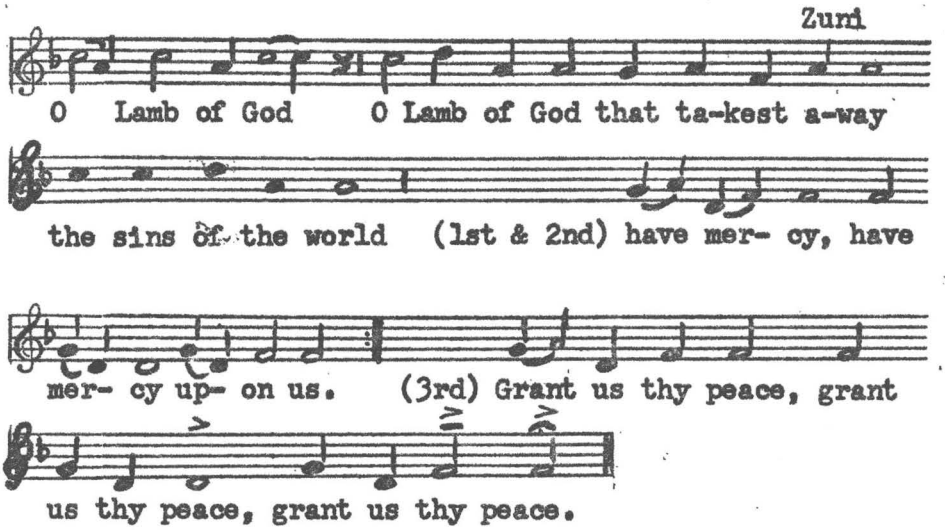
CELEBRANT: The peace of the Lord be with you always.

PEOPLE: **And also with you.**

CELEBRANT: Let us offer each other the sign of peace.

(The people exchange a sign of peace and love, according to local custom).

PEOPLE:



RECEPTION OF COMMUNION KNEEL

CELEBRANT: This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.

ALL: **(once only) Lord, I am not worthy to receive you, but only say the word and I shall be healed.**

(Communion is given to the people, in one kind, standing. The Host is placed on the tongue.)

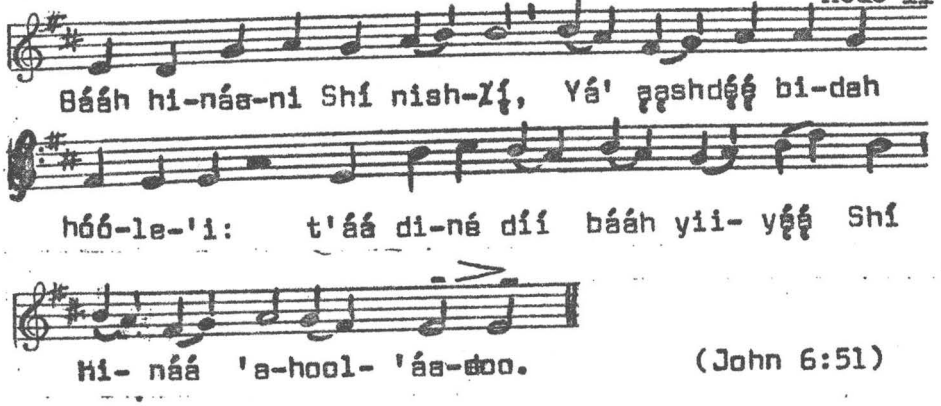
CELEBRANT: The Body of Christ.

COMMUNICANT: **Amen.**

SIT

Mode II

PEOPLE:



(John 6:51)

(After this, a period of silence is observed to meditate on the Gift we have received. Or songs of praise may be sung softly, as the Spirit moves.)

STAND

CELEBRANT: Let us pray.
O Lord, may our sacrifice and our reception of your sacrament, bring us new life, so that we may be united with you in love enduring, and bring forth everlasting fruit. Through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

PEOPLE: **Amen.**

BISHOP: The Lord be with you.

PEOPLE: **And also with you.**

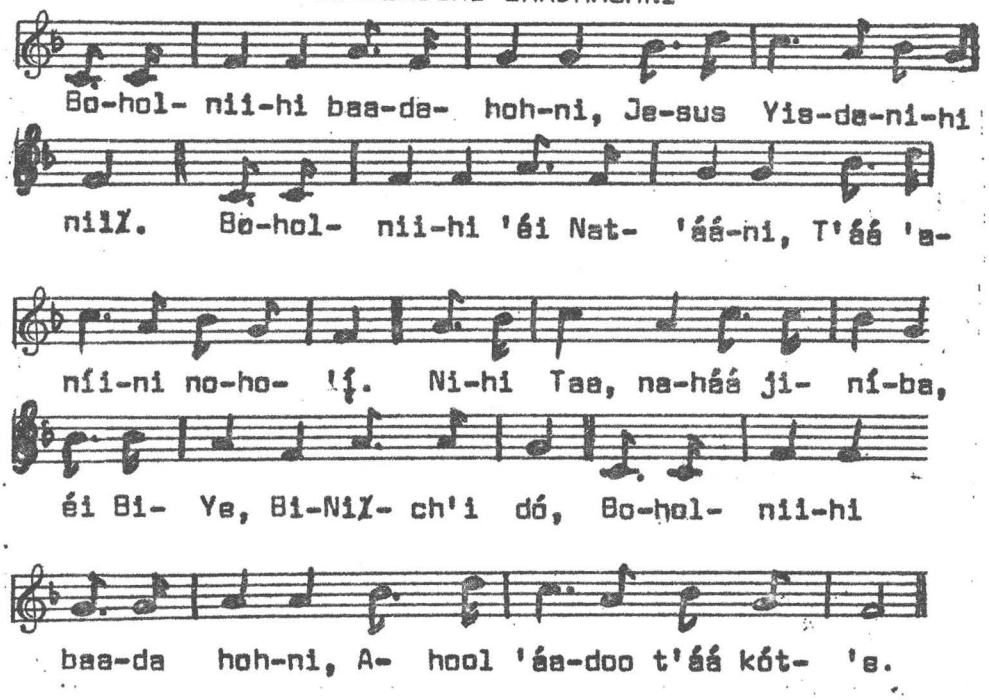
BISHOP: May almighty God bless you, the Father, and the Son, and the Holy Spirit.

PEOPLE: **Amen.**

PRIEST: Go in peace to love and serve the Lord.

PEOPLE: **Thanks be to God.**

BOHOLNIIHI BAÆDAHOHNI



Anthem at Holy Communion

Báąh hį náá m shi nishłí

Yá 'ąąsh dę́ę́ bidah ho lę́ę́

T'áá diné' díí báąh yíí

Yáá shi hii-náá 'an

hool-'áádoo

Our Father.

NIHITAA yá'ąąshdi hóńlóoni, nízhi danzdísin
Our Father heaven-in being, yr name they honor,

laana, ninahat'a' bee ɣa'í niidlíį doo, t'áá
pray; your plannings by, organised be just

'ánínini bikeh 'ádaniit'ée doo, yá'ąąshdi
you say thereafter such we'll be, heaven-in

'ádajít'éhé gii'ít'éego. Díísjį́ bááh bee
those who are like manner. This day bread by it

dahinii'náá dooleeɣi nahaa díílééɣ ~~in~~ 'índa
we live will to us give, and

níni' deil'a'yéeni' nihighi háádíídlééɣ, ɣout,
your mind we offend tho' our insides you take

háálá nihí 'iɣdó nihighi háádadiilghéeɣ diné
for, we too our insides we'll remove men

nihíni' dayiiɣ'a'go, 'áádóó ba'áát'e
our mind offending, and his sin

ntsiiɣkeesi bits'ąąjį nihíńlnáa doo, 'áádóó
who-makes think, fr him us you keep will, and

t'áá doo yááshóoni doo baa nihididíí'áaɣda.
just not good not to-it you will give us.

T'áá kót'éego 'ahol'áadoo.
Just so, as time goes on.

- - - - - - - - -

Hail Mary.

- - - - - - - - - -

Mary nízhánee nii hodiyingo, Dighin Ayóit'éi
Mary blessed yr interior holy, God

niɣ hóló; nihookáá'esdzání bagháádi 'áńt'éego
with you is; earth woman beyond any you being

Hail Mary cont'd

naadahwii'nih, t'áadoo nineel'ánígóó diyin
we hail you none your equal being holy

shíńłchį Jesus. Mary diyin ńlį́įgo, Diyin Ayóit'éi
you bore Jesus. Mary holy being, God's

bamá ńlį́įgo, naha'áát'e' nihighi' hólǫ́ǫ́ ndi,
mother you being, our sin in us being yet,

nihich'ą́h sodílzin, ndasiildįįji. T'áá kót'éego
our safety pray, all our life long. Just so,

'ahol'áadoo.
as time goes on.

- - - - - - - -

Glory be to the Father

- - - - - - - -

Díí bee hózhǫ́ǫgo hadadiidzih Diyin Ayóit'éi ni-
Hereby blessed we say God

hitaa'áádóó biye'áádóó bińłch'i diyingo dayííníijí.
our Father and his Son & his Spirit, holily we name.

T'áá hodeeyáádą́ą́'at'ehéegii 'éi k'ad ndi t'áá kót'é,
Just in the beginning 'twas, so now even quite so,

'áádóó t'áadoo nohońt'i'í, t'áá kót'éego 'ahol
and without ending, the same way.

~~xxxxxx~~ 'áadoo.

- - - - - - - - - -

The Apostles' Creed.

- - - - - - - - - -

Diyin Ayóit'éi t'áá ałtso ye'eniihí nihitaa woosh-
God all powerful our Father I

dlą́ 'áidí t'óó tsídeskéezgo yá'ąąsh 'índa nahasdzáán
believe, he just by thinking heaven and earth

nińdee'. Áádóó Jesus Christ wooshdlą́, 'éi Diyin
set out. And Jesus Christ I believe, he God's

Ayóit'éi biye't'áá ła dilt'éhégíí nihinant'a'í;
Son just only one our Lord,

Diyin Ayóit'éi binłch'i bik'ihóóliidgo yaa
God's Spirit upon her coming she

The Creed cont'd.

'iniiltsą́d, 'áádóó Mary ką'ádini nlį́į́go,yishchį́.
conceived and Mary virgin being she gave birth.

Pontius Pilate 'áníigo ti hooznii', tsin 'aɁnáoszid
Pontius Pilate consenting he suffered, cross

bikáá' bíni'istsih, 'áádóó bizéé hazlį́į́'go leehiltį́.
on was stretched, and his death occurring, wasburied.

Biyi sizíni 'éi Limbo hoolyéégóó silį́į́ '. Táágí jį́
His soul it to Limbo called went. Three days

yilehgi hiiná násdlį́į́', t'áá kót'éego yá'ą́ąshgóó
alive he became just so to heaven

násdlį́į́', bitaa t'áá aɁtso ye'eniihí binsh'náájí
went, his Father almighty's right hand

sidá k'ad;'áádę́ę́ nihikih náhwiidoodlį́į́Ɂ dahináani
sits now, thence on us again he will come, living

'índa bizéé ndahwiizlį́'i hiináá ńdadoodleeɁgo
and death suffering alive becoming

yáńdahodiyo'ááɁ biniiyé. Diyin Ayóit'éi
to judge for that purpose. God's

bińɁch'i wooshdlą́ 'áádóó Diyin Ayóit'éi biye'
Spirit I believe and God's Son's

dabidiyį́'i yee Ɂáa'í xxxxxxxxɁxxxxxxhéixxdiyingo
followers xxx united

nlíini 'índa t'áá Ɂáa'í náádleeɁ yiniiyé' diyingo
becoming and just one to become fr the purpose
holily

'aɁtah 'ádaat'į́ni wooshdlą́; 'a'áát'e' ayi'di
mixed being I believe, sins inside one

háánáályáai 'azhi' hiiná nnádahdleehi 'áádóó
taking away, bodies alive becoming and

'iiná doo nńt'i'i wooshdlą́ . T'áá kót'éego (etc.)
life not ending I believe. Amen

ACT OF HOPE

Dighin Ayȯit'ėi shiąa', jinnába' 'índa bee
God my Father, merciful and what

haahídziihi doo nahjį kȯnáńdlėhda, 'ėibą
you say not aside setting, therefore

shiɫ choho'į. Sha'aat'e shighi holooni háádíídlėėɫ
I hope. My sins in me existing take out,

'áko shii hodighingo ~~xxxxxx~~ 'ashidíílííɫ, índa
this in me holy make, and

shiɫ hȯzhǫ́ǫgo yå'ąąshdi nááhinsh'náágo 'ahol'áadoo.
I blessed in heaven I shall live for ever.

Díí t'áá 'aɫtso Dighin Ayȯit'ėi bighe' Jesus Christ
This all God's Son " "

shaa ghaideet'ą́ 'ėibą hadzooba'á íinishingo
for me took away therefore mercy seeking

andishni Dighin Ayȯit'ėi shitaa'. T'áá kȯt'ėego
I ask you God my Father. Amen

'ahol'áadoo.

ACT OF FAITH

Dighin Ayȯit'ėi shitaa, doo ooch'ǫ́íd ńlįįda; doo
God my father, not liar you are, not

índínȯt'ááh 'áat'ėeda, ~~xx~~ 'ėibą 'ádíníini t'áá
deceivable therefore, you say all

'altso ghoosdlą́. T'áá kȯt'ėego 'ahol'áadoo.
of it I believe. Amen.

ACT OF CHARITY

Dighin Ayȯit'ėi shitaa, dighin benńlįįdi ńlįįgo,
God my father, holy best one you being,

t'áá shighi'dę́ę́', t'áá shijėi bitlháhdę́ę́,
from my insides just from my heart bottom.

áádóó 'áyóinosh'ní; áádóó niniinaan bił
thence much I love, and for your sake my

kéhastííní 'ayóí 'osh'níi go 'andishni Dighin
neighbor much I loving, I tell you, God

Ayóít'éi shitaa T'áá kót'éego 'ahol'áadoo
my fa+her Amen

ACT OF CONTRITION

Dighin Ayóít'éi shitaa t'áá shił bééhózingo
God my father, just with me it's known

t'áá shíí ínisht'éego sha'áate íishła 'ákogo
just I being my sins I did, So,

kosht'íįgo biniinan ya'aash t'áá shíįhí 'ádah
this I doing therefore heaven just by my fault

nsist'įįd, 'índa 'éi biniinaan hodookąął gone'
I've lost and therefore hell in

ósháee ógi 'it'ee ndi, 'ako banstíndiskosgo
I ought to be but this I thinking

sha'áat'e ada 'íishłai t'áayisí bikeedinshni
my sins myself I've done just lots I hate them

'áádóó yinii bii neitłizh 'ákogo shitaa ní'go
and sorrow into I fall. Thus my Father you

ashiilnlaa, ~~mkxaghak~~ ts'ída 'alahgo
being, you made me, very chief

nt'éego 'áshiilnla ni aghąh nini' yiił'a
you being you made me, you great yr mind I hurt

sha'áat'e bee, 'éi sha'áat'e shighi'dee'
my sins by, therefore my sins my insides from

sha hahidiiniił, 'áádóó sha'áat'e doo 'anáádeesh
for me remove, and my sins not again I'll

lįįłgi bee shikáá 'anáhligho', Dighin Ayóit'ęi [illegible]
do by you helping me, God

shitaa.
my Father.

ANOTHER PRAYER FOR CONTRITION

T'áá shǫǫdí, shi Dighin Ayóit'ęi nini
Please my God yr mind

yiił'a dighin benníłįįdi; yá'aash 'ádęę
I have offended, holy you best heaven

sist'įįd, 'áádóó hodoołkąąłdo tiho'niih bikee
I've lost, and hell suffering account

shił hóóghe; sha'áát'e bee nini yiił'a',
of I fear; my sins by yr mind I've hurt,

yá'aashdęę shitaa hlįįni, 'éíba t'áá
heaven from my Father being, therefore just

shijéí bitł'áádęę sha'áát'e joshłá, 'áádóó
my heart bottom from my sins I hate, and

shiká 'ánigheed, 'ákó ta'ída t'áá 'aaníí doo
me, so really and truly not

sha'áát'e náhodoodleełda. T'áá kót'éego 'ahol'áado.
my sins shall not recur. Amen.

PENITENTIAL EJACULATION

T'áá shǫǫdí shiJesus, sha'áát'e binilnan tsin
Please my " my sins accound of cross

ałnáoszid bikáá' nizéé hazlįį; 'ákó
upon your death happened so

yá'ąąsh shá 'ąąndíínté. Shii' hodighingo
heaven for me you opened. My insidesholily

ashiłééh. T'áá kót'éego 'ahol'áadoo.
make me. Amen.

T'áá shǫǫdí shi Jesus, sha'áát'e biniinan tsin
Please my Jesus my sins account of cross

'aɫnáoszid bikáá' nizéé hazlíí; 'ákoo
upon your death happened so

yá'ąąsh shá 'ąąndííntą shii' hodighingo 'áshíléé h.
Heaven for me you opened My insides holily make me
T'áá kót'éego 'ahol'áadoo.

Mary Dighini, Dighin Ayóit'éi bamá ńlíini, shá
Mary Holy God's mother being for me

sodílzin.
pray.

SIGN OF THE CROSS

Díí Dighin Ayóit'éi nihitaa, 'áádóó bighe, 'áádóó
God our Father, and Son, and

bińɫch'i dighingo dayíníijí. T'áá kót'éego 'ahol'áado
Spirit holy we name. Amen

Jesus Christ, tsí/k'éh naat'áani, D. A. biye' ńlíini, k'ad
young Man chief God's Son being now

niye_el 'íshlaa , nádiihíílá; dííjí niyáázh sélíí;
your offering I've made, smoke I've made; today yr child I became ;

dííjí nitsói sélíí; t'áá 'áshidiníigi 'áńsht'éedoo; ni bee
today yr grchild I b.; just to me you say, I'll do; your

haz'áani bik'ehgo naasháadoo; t'áá 'ándishníigi 'áńt'éedoo:
commandments I will follow; just as I pray to you, you do it:

shik'iiní'íidoo, shich'áh síńzíídoo, shich'áh dadíílnihdoo,
watch over me, as my defence stand thou, for my defence stretch out

shich'áh háńdzihdoo; tsin ńlííyaadéé shich'i hózhóodoo;
thy hand, in my defence plead thou; from wood-stream to me be peace;

ch'il yaadéé shich'i hózhóodoo; ńdadich'idéé shich'i
from under grass, to me be peace; from breeze courses, to me be

hózhóodoo; dahwé/tidéé shich'i hózhóodoo; dahdéé'niidéé shich'i
peace; from passing rains, to me be peace; from passing thunder,

hózhóodoo; t'áá shee dahtoo' náhoodlee/doo; t'áá shee tádídíín
peace; just by me let dew fall, just by me let pollen

náhoodlee/doo; sitsiji hózhóodoo, shikéédéé hózhóodoo, sa'aah
form; before me peace; behind me peace, long life

naagháí nshlíídoo, bik'eh hózhó nshlíídoo; hózhó náhásdlíí,
walk ing may I be; after peace may I be; peace has returned,

hózhó náhásdlíí.
peace has returned.

áádę́ę́ náájidáá ná'ahiidiiltsę́ę́h
ahiidiiltsééh

come back see you again-(goodbye)

aškī·ā ít'ē

do·da, eū do·

aškí· ít'ē·da,

at'ēū d ét'ē

dē· nįyinā·!

fastē n bīnā·' ádin

aške· bįžā·d ádin

at'ē·d bekē: ēdun

kē

ke·

dé·e ȝaa waliyé

Z3147

bimá bił kééhatʼį

íiłta iinishtá nízingo

bimá tʼáágieed doo yáʼátʼéego
tádííyá

tʼáá ʼahąą tsí naaghá

ná ʼahígą́ą́h

ʼałjiłnii bił neííłtééh.

SAmb yáłtigo, Any diséts'ąą
nízin

doo bíneeshʼąąda

"ńdii aał áádóó iinłta"

t'áá 'aɬtso ba'áát'e
dabighi hǫ́lǫ́, ɬa
'a'áát'e 'agháát'éi,
ɬa a'áát'e t'óó
biniit'aaji'. Jó
t'áá hánik'ehégi
mind
"D.A. beendahaz'áani
doo bik'eh bideeshlííɬda"
dzińzingo, 'éi 'óolghé
'a'áát'e 'agháát'éi.
sin mortal

Sing a Song -

① Start-singing - (intrans)

fut { 1p.f. hadideesh'áát
3s hadidoo'áát
3p. hadadidoo'áát

Sing a Song -

1.s.f. sin bee hodeesh taat

3.s.f. " " hodoo taat

3pl.f " " hodadootaat

1.s.Imp. " " hash taat

3s. hataat

1 pl. we. " " dahwii taat

3pl. they dahotaat

ADVANCE RADIO INFORMATION

Sunday, June 5, 1955

CBS (Radio) Church of the Air, 10:30-11:00 AM Eastern Daylight Time, will be conducted by the Very Rev. Paul Roberts, Dean of St. John's Cathedral, Denver, Colorado.

It is wise to check with your local CBS Radio Station before you publicize the program to be certain it is carrying it.

Best wishes.

Dana F. Kennedy

The Rev. Dana F. Kennedy
Division of Radio and Television

St. Gregory's Priory, R. F. D. 1
Three Rivers, Michigan

RETURN POSTAGE GUARANTEED

THE REVD. H. B. LIEBLER
ST. CHRISTOPHER'S MISSION
BLUFF, UTAH.

baa ntsísiikééz
we did th@ it-

baa ntsídiikos
we will think ca it

Rep
baa ntsínéiikos
we (rep) th at it-

QUESTIONS AT CONFIRMATION.

Shoo: Ee'niishoodi binant'a'í náńdiłkid: ntsittáád tó ályago, íídą́ą́ 'éé'niishoodi t'áá hats'íidgo yił hwíińlne díínínіidgo: "Bąhagí'ít-é bits'ą́ąjí ńshlíidoo" índa"D.A.binan'tin wooshdlą́" 'índa "D A íińzinígíí dó bee haz'áani bik'ehgo nasháadoo"; Ako, k'ad, da nihí díí bee nahaghái nihiyi sizíini bidzíilgo ádeile'í danohsingo danihińzingo, t'áá kót'é bąhagí'ít'éísh bits'ą́ąjíísh ńlíidoo? Da D A bina'ntin yiindlą́ą́sh? Da D A bee haz'áani/ísh bik'ego nínííýáadoo n'íínłdiid bijį́įjį? (R) Ákó deeshníł, D A shiká análwoo'go.

II

Ééniishoodi binant'a'i náńdíłkid: Da J C bidyį́'i bik'ehgo níníyáadoo ńlį́įdoo, háálá éi tsídá ninant'a'í áádóó nich'ą́ adoogááłi nlį́. (R) Díí bik'ehgo nashá.

6

da díí bik'ego ósh níníyá?

Hxb

CONFIRMATION.

K'asdą́ą́ naakid miil náhaidą́ą́, D A 'ayóí 'ánahó'níigo, biye' t'áá D A nlíį́go, nahaidiná'á, naha'áát'e k'eidolchǫǫ́ biniiyé, índa yá'ą́ą́sh 'ą́ą'ánéidoodliiʔ biniiyé. Íídą́ą́ ch'ikęh ką 'ádini Mary 'áadeit'a biye' bamá doleeʔgo, áko D A biye nahasdzaan biká álílee bidizhchí, índa bíla ashdla'go silį́į́. Díí D A biye' nihich'ą́ą́ adoogáʔi 'ít'é índa nihinant'a'í ít'é; éi n aha 'aat'e keidolchǫǫʔ biniyé tsian aʔnaoszid bika tihoozni índa hazéé hazlíí áádóó tágijį́ yilehgi hiiná násdlíį́ inda ei bikiji dizdiin yiską yá'ą́ąshgóó násdlį́į́; Ndi shoo tahdoo yá'ą́ąshgóó násdlíigo, bídahoʔaahí yaa bńʔch'i diyini diná'á, kóníigo: "D A Bńʔch'i nihik'i hwiidoolį́į́ʔ goo'át'é;" dííniid. Kóhodííniidgoshí haniihgo 'áádóó dazhdiyingo 'ádahoola. Éibijį́į́dóó 'inda díísjį́į́góó J C bi'éé'niishoodi binant'a'í 'akedeiʔ'į́h. (Díí k'ad dawoolgé') éé'ndeishoodi binant'a'í bilagáana bizaad bee "Bishop" woolgé)

Jó nihiʔ béédahózin díí naltsos diyini si'anígíí, ei D A bizaad woolyé, bilagaana bizaad bee BIBLE woolyé, díí naaltsos gónęʔ kót'eego yínishta: (ACTS VIII,14): "Íídą́ą́ éé'ndeishoodi binant'a'i Jerúsalem hoolyéedi ndaakaígíí 'éi Samaria hoolyéidi D A bina'ntin bee biʔ hone'go dayíini, 'áko Peter woolyéi índa John woolyéi 'akǫ́ǫ́ yich'i adees'á. Áádóó áajį ni'ášhgo 'éi yaa sodoolzin Nʔch'i Diyini bee dahodooleeʔ biniiyé, háálá tahdoo ʔa bik'i hojile'da, t'óó dabitsiitáád tó 'álya ńt'éé. Áádóó bíla yeeyik'ídadilníigo, 'áko ńʔch'i diyin bii dahwiizleh."

Áádóó nááná yínishta: "St/ Paul woolyéi, ei náánála J C bi'éé-niishoodi binant'a'i nlíį́go, ʔajį́ Ephesus hoolyéijį jinííyá, índa akwé'é 'ídahoʔ'ahígíí naakits'áada bik'i nííyá, áádóó St Paul díí daoodlanígíí yich'į haadzíí: "Da isoodlą́ą́dóóísh Nʔch'i diyini nihee dahazlį́į́yá?" neyídéeʔkid. Áádóó' hach'į ádaaní "Jo, doo wozhǫ dasidiits'ą́ąda ńʔch'i diyini 'adeet'anígíí". 'Áko St Paul ajiní: "Ha'át'éegoósh danihitsiit'áád tó 'álaya, ndi Nʔch'i diyini nihiʔ doo béédahózingoda"? Áko 'ádaaní: "Jó John Baptist woolyéi yee naneestą́ ýéeni, 'éi bik'ehgo danihitsiit'áádtó 'álya" dajiní.

SONG OF PRAISE

Boholniihi baadahohni

Jesus Yisdanihiniiɬ

Boholniihi 'éi Nat'áání

T'áá 'aníini noho'íɬ.

Nihitaa, nahásá jiiníba

Ei Biye, biNiɬch'i dó

Boholniihi baadahohni

Ahool'áado t'áá kót'e.

Words: Rev. H. B. Liebler
Tune: "Daily, daily sing the praises"
("Ye who own the faith of Jesus")

ROSARY

1 Angel Gabriel Mary yich'į hani hainá'á
2 Mary Elizabeth baghango naayá
3 JC bidizhchí
4 Mary tanasgis, chin báá'ádingo.
5 Sodizinbá hooghan góne bik'izhna'áázh

*****

6 Dá'ák'eh Gethsemane hoolyéedi tihoozni
7 Jwsùs nbi'iltsxas
8 Silao

New Chapel—

HN. Ea. Baplin / Pasquale / Laud? / ditch / X Ray / Pentcre lapst.

3/17

Dear ----

Happy St Patrick's Day to you, and thank you for the ----- which came in on the mail truck _ days ago. We are very grateful, and are sure that everything will be very useful.

Were it not for the friends who like yourself are so eager and ready to help, we would find the work pretty "tough sledding" but your encouragement is more then stimulating, and puts us on our mettle, to try to deserve, in part at least, the sacrificial offerings our friends are making.

Please continue your prayers for us; for ~~our~~ guidance in our work, and for our converts that they may persevere, and for the many still untouched by the Gospel message.

Cordially yours,

Rev H B L__

~~háágóshį~~ bił dahóóghéé.

'Áádóó tsé biní'ootséél góne' ndahastį, 'áádóó tsé hadádeideez'ą́, 'ákogo 'ákóne' tą́á biiskąą́, 'áádóó t'áá bí hiiná násdlįįgo kwiidí dabiiltsą́. ~~'áádóó dísdiin jį́ 'azlįįgo, t'áá kot'éego yá'ąąshgóó násdlįį́'. Díí bee dighin bahaniih ńlįįgi~~

ST. MATTHEW

ST. CHRISTOPHER'S MISSION
BLUFF, UTAH

MATTHEW BIK'EHGO HANE' YÁ'ÁT'ÉEHII

Wółta'ii 1: 18-25

18 Kǫ́t'éego Jesus Christ yizhchí. Hamá Méri, Jósef yił "aha'deet'ą́ą́go ndi t'ah doo yił 'ahaít'aashgóó, Nílch'i Diyinii bibee'adziilii bee, 'awéé' bwee hazlíį'go ho'diiltsą́. 19 'Áádóó habastiin Jósef, diné t'áá 'ákogi 'át'éii nilí, 'índa doo haa yahodoosį́ił da nízingo t'áá nahonit'ini yóó 'ahodideesh'áał niizíį'. 20 Ndi díidí baa ntsídzíkees ńt'ę́ę́', jó'akon, njiiyeełgo hoł 'ádzaa, Bóhólníihii bidiyin naal'a'í hak'i hoole'go kóní, Jósef, Déívid biye' nilíinii, Méri bá'dííyeehígíí t'áadoo bik'ee nił hóóyé'í, háálá dzooltsánígíí Nílch'i Diyinii bibee-'adziilii bee 'ádzaa. 21 'Áádóó hayáázh jidoołchííł 'áko Jesus bee yídíízhiił, háálá 'éí bidine'é bą́ąhágí 'át'éii bits'ą́ądóó yisdánéidii-yoo'nił. 22 Bóhólníihii yee haadzíi'go God yá halne'ii yaa hoolne'ígíí bohodoolnííł biniiyé díí t'áá 'ałtso 'ákódzaa kóníigo,

23 Jó'akon, ch'ikę́ę́h 'awéé' bee hodooleeł 'áádóó hayáázh jidoołchííł, 'áko 'Imányo'el yee deídóozhiił,

'éí God nihił hóló jiníigo 'óolyé. 24 'Áádóó Jósef ts'édzídzid dóó nízhdii'na'go Bóhólníihii bidiyin naal'a'í 'áhodííniid yęę bi'jiilaago Méri bá'dzízyeh, 25 ndi t'ah doo 'ahíhizhdeí'nááhgóó biyáázh yishchíį-go 'índa, 'áádóó Jesus bee jíízhi'.

Wólta'ii 2: 1-12

1 'Áko Jesus Béthlehemgi yizhchíįgo Hérod 'aláahgo naat'áanii nilíį-go yoołkáłęędąą', jó'akon, ha'a'aahdęę' Jerúsalemgi hastóí dahóyáanii kódaaníigo yíkai, 2 Háadi yee' Juz binant'a'í yizhchí, háálá ha'a'aah-di bisǫ' deiltsą 'áko bich'į' ndahodiidlaał biniiyé niikai.' 3 'Áko 'aláahgo naat'áanii Hérod yidiizts'ąą'go bik'ee bił hóóyéé', 'áádóó Jerúsalemgi 'ałdó' t'áá 'ałtso 'ákódaadzaa; 4 'áko 'aląąjį' nádda'iił-niihii 'índa ndant'áago 'ak'ida'ałchíhígíí t'áá 'ałtso 'áłah 'ájiilaago Christ doochíiłgi ndabízhdéełkid. 5 Ńt'ęę' 'ádahodííniid, Judíagi Beth lehem hoolyéegi ląą, háálá 'ákót'éego God yá halne'ii yee 'ak'e'eshchí,

6 'Áko Júda bikéyahgi Béthlehem nílíinii,
Júdagi naat'áanii danilíinii bitahdóó doo 'a'oh 'ánít'ée da;

háálá nits'ą́ą́dóó naat'áanii ła'
shidine'é 'Ízrel yaa 'áhályą́ą dooleełii doogáał.
7 Ńt'ę́ę́' Hérod hastóí dahóyáanii t'áá nahont'ini, Hágo, yidííniid, 'áádóó ts'ídá sǫ' dahyists'idyę́ę́dą́ą́' bee bił hóóne'. 8 'Ákohgo Béthlehemgóó ho'níł'nii'go 'áhodííniid, Nihílááh, 'awéé' hazhó'ó hadanohtáh, 'áko bił'ínohkaigo 'áádę́ę́' hane' shaa ńdadoh'ááł 'áko 'ákǫ́ǫ́ deesháałgo shí dó' bich'į' nahodeeshłaał. 9 'Áádóó 'aláahgo naat'áanii dazhdiizts'ą́ą'go dashdiikai, ńt'ę́ę́', jó'akon, sǫ' ha'a'aahdi dajiiłtsą́né́ę́ haláąjį' nihináánááldohgo 'awéé' sitínígi bikáa'gi niiltłah. 10. 'Áko sǫ' dayiiłtsą́ągo t'áá 'íiyisíí baa bił dahóózhǫǫd, 11 'áádóó kin biyi' góne' yah 'ajookaigo 'ashkii 'ałts'ísígo 'áádóó bimá Méri dadziiłtsą́, 'áko 'awéé' biyaajį' nitsidazhdiníigo'go bich'į' ndahodzisá, 'áádóó hanaalyéhé 'ąą 'ádajiilaago 'óola 'índa jeeh łikání halchiníígíí 'áádóó tłah 'ílíinii baa dadziiznil. 12 'Áádóó ndajiiyeełgo God, doo Hérod bich'į' nízkdookahgóó yee' ho'níłnį́į'go náánáłahjigo hakéyahgóó 'aníjookai.

Wólta'ii 4: 1-11

1 'Ákohgo Jesus níłch'i bąąhági 'át'éii binant'a'í, 'ak'ihodii'aahii
nilíinii, nahodínóotah biniiyé Níłch'i Diyinii honoojíígóó 'ahóólóóz.
2 'Áádóó t'áadoo 'ajiiyání dízdiin jį 'índa dízdiin tł'éé' 'azlį́į'dóó
bik'ijį' 'índa dichin dzizlį́į'. 3 'Áko na'íńtahí níyáago 'aháłní,
God biYe' nílį́įgo díí tsé, bááh ńdaahdleeh, bidiní. 4 Ndi Jesus haa-
dzíi'go 'ání,

Diné doo bááh t'éiyá yee hináa da doo,

ndi God, saad t'áá 'ałtso yee hahadziihii yee hináa doogo,
bik'e'eshchį́. 5 'Áko 'ak'ihodii'aahii nilíinii diyingo kin haal'áágóó
hoł ní'áazhgo, sodizin bá kin bílátahjį' hoł haazh'áazhgo 6 'áháłní,
God biYe' nílį́įgo hadah'adiilyeed; háálá kót'éego bik'e'eshchį́,

Bidiyin ndaal'a'í naa 'ádahodoolyąąłgo ná 'áyididooniił,
'áádóó

Wódahgo dah noołtéełgo doo tsé bik'ąąh dzidíítał da.

7 'Áádóó Jesus 'áháłní, Bóhólníihii niGod doo bídíníítahgóó bik'i náá'áshchį́. 8 Náá 'ákóne' 'ak'ihodii'aahii nilíinii dził 'aghánáhóó-'áajį' hoł hanáánáásht'áazhgo nahasdzáán bikáa'gi 'aláahgo bee 'ídahólníihii dóó, bee 'ayóó 'é'ét'éii t'áá 'ałtso hach'į' 'áyiilaago 9 'áháłní, Shich'į ntsidíínígo'go 'áádóó shich'į' nahosínísáago díí t'áá 'ałtso naa dideesh'ááł. 10 Ńt'ę́ę́' Jesus 'áháłní, 'Akóó, nówehjį' 'aniná Séítan, háálá

Bóhólníihii niGod bich'į' nahółáa doo,

'áádóó bí t'éiyá bá nanil'a' doogo,

bik'e'eshchį́. 11 'Ákohgo 'ak'ihodii'aahii nilíinii bits'ą́ąjį' dahodiile', 'áádóó jó'akon, diyin ndaal'a'í haa heeskaigo há ndaas'a'.

Wólta'ii 6: 19-34

19 'Áko nahasdzáán bikáa'gi ch'osh 'ałchozhii hólǫ́ǫgi 'áádóó béésh ńdahidiniichxíihgi 'índa 'ani'į́į́hii 'agháda'anilgo da'ni'į́į́hgi t'áadoo nihinaalyéhé hasht'e' ndahohníłí, 20 ndi yá'ą́ąshdi ch'osh

'ałchozhii 'ádindi 'áádóó béésh doo ńdahidiniichxííhdi 'índa 'ani'įįhii
doo 'aghą́da'anilgo da'ni'ą́ąhdi nihinaalyéhé hasht'e' ńdahohnííł,
21 háálá ninaalyéhé hólǫ́ǫdi 'áadi 'ałdó' nijéí si'ą́ą doo.
22 'Anáá', 'éí 'ats'íís yii' n'deesdíín. 'Éí bąąh nináá' doo
bąąhtéégóogo nits'íís t'áá 'át'é bił hool'in doo, 23 ndi nináá' bąąh
dahaz'ą́ągo nits'íís t'áá 'át'é bił chahałheeł dooleeł. 'Áko 'éí bąąh
niyi'di 'adińdínígíí bił chahałheełgo ts'ídá shą' hait'éego chahałheeł!
24 Diné ła' doo t'ááłahjį' naat'áanii naaki bá njil'a' le' 'át'ée
da, háálá ła' jijoołáa doo 'áádóó ła' 'éí 'ayóó 'ájó'níi doo; 'éí
dooda łéi', ła' jóotą' doo 'áádóó ła' 'éí ji'įį doo. God bá njil'a'
'índa t'ááłahjį' 'at'į doo hájít'įį le' 'át'ée da.
25 'Éí bąąh 'ánihidishní, Ha'át'íí lá deeshį́įł lá, 'índa ha'át'íí
lá deeshdlį́įł lá, t'áadoo danohsingo bee dahinohnáanii nihida'diił'áhí,
'áádóó nihits'íís bik'ídadoołteehii ndi dooda. Da' 'iináásh

ch'iyáán doo biláahgo 'át'ée da, 'áádóó 'ats'ísísh, 'éé' doo biláahgo 'át'ée da? 26 Tsídii wódahdi ndaat'a'ígíí danóółʼį, doo k'éédadidléeh da 'áádóó doo ńda'agish da 'índa doo nońda'ałchíih da, 'áko ndi nihiTaa' yá'ąąshdi hóló́onii ya'ałtso'. Da' nihíísh doo biláahgo da'nchʼíį da? 27 'Áádóó háíshą' nihitahdóó hinohnánígíí nihi'diiłʼáago kóníshée ndi bínínáádidohtsihgo bínooł'ą? 28 'Éé'shą' ha'át'íí biniiye nihida'diiłʼá? Dá'ák'ehgóó ch'ilátah hózhóonii hait'éego ndanise'ígíí baa ntsídaahkees, doo ndaalnish da 'índa doo da'adiz da; 29 ndi 'ánihidishní, Sálaman 'ayóó 'ájít'éé ńt'ęę' ndi, doo díí ła' hadít'éegi 'át'éego doo hazhdít'ée da ńt'ęę'. 30 Ndi, doo hózhó da'iinchʼíáanii, God, dá'ák'ehgóó ch'ilígíí díí jį ndanise'go 'áádóó yiskáago łená'át'á góyaa 'adoolkałígíí haidósingo, da' doósh 'éí bilááh 'át'éego hadadínóoht'éego nihaa ntsíkees da dooleeł. 31 'Éí bąąh, Ha'át'íí lá dadiidįįłʼ lá? Ha'át'íí lá dadiidlįįłʼ lá? Ha'át'íí lá bee hadadíníit'ée dooleeł lá? t'áadoo dadohníigo nihida'diiłʼáhí.

32 Háálá 'ayóní danilíinii díidí t'áá 'aɬtso hádaat'į́; ndi nihiTaa' yá'ąąshdi hóló́onii choideidooɬ'įįɬii t'áá 'aɬtso nihá biɬ béchó́zin. 33 Ndi God 'aláahgo bee bóhólníihii 'áádóó yee t'áá 'ákogi 'át'éii 'áɬtsé hádaaht'į́, 'áádóó díí t'áá 'aɬtso nihíí' doo'niɬ.

34 'Éí bąąh yiskąągo dooleeɬígíí t'áadoo nihida'diiɬ'áhí, háálá yiskąągo dooleeɬígíí t'áá bí 'áda'áhályąą doo. Ła' 'ajį́ ni'iileehjį' 'ach'į' nahwii'nánígíí, 'éí t'áá 'ákódígo bíighah.

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Wólta'ii 7: 7-14

7 Deínóhkeedgo nihaa doolyéél, hádaaht'įįgo bik'ídadohkah, dáádílkaɬ ńdanooɬts'ingo nihá 'ąą 'ádoolníiɬ. 8 Háálá t'ááłá'í jinítínígo dajóókeed shį́į́ haa haalyé, 'áádóó hájít'į́ shį́į́ bik'íjiighá, 'índa t'áá háíida dáádílkaɬ nẽineests'in shį́į́ há 'ąą 'ádoolníiɬ. 9 'Áko nihí diné nohɬíinii ła' nihitahdóó, háísha' biye' báah nímaazí bíyííkeedgo tsé yeidoo'ááɬ? 10 'Éí doodago łóó' bíyííkeedgo tɬ'iish yeidooltéél? 11 'Áko nihí bąąhági 'ádanoht'éego, niha'áɬchíní bá yá'ádaat'éehii baa dahohníiɬgo béédahonohsingo, da' doósh

'éí bilááh 'át'éego nihiTaa' yá'ąąshdi hólóonii bída'dóókeedígíí yá'ádaat'éehii yaa yiiníił da dooleeł. 12 'Éí bąąh diné nihá yaa ndaakai dooleeł danohsinígíí t'áá 'ałtso nihí 'ałdó' bá baa ndaahkai, háálá díí bee haz'ą 'áádóó God yá dahalne'ii dabizaad.

13 'Áádóó 'áłts'óózígo yah 'a'atiin góne' yah 'ahohkááh; háálá niteelgo yah 'a'atiin 'áádóó hóteelgo 'áhodiiłjį' 'ahóót'i', 'áko diné lą'í 'ákóne'é yah 'ahiikááh. 14 Háálá 'áłts'óózígo yah 'a'atiin 'áádóó 'áhoołts'óózígo 'iináajį' 'ahóót'i', 'áko diné t'áá díkwíí yee' yik'éhékááh.

Wólta'ii 7: 24-29

24'Éí bąąh t'ááłá'í jinítínígo díí sizaad dazhdiits'a'go bida'jił-'ínígíí, 'éí diné léi' hóyąągo tsé'élkáa'gi bikin niiná'ánígíí nidahojílin; 25 'áádóó 'éí kin bik'ijį' nahóółtą, 'índa tó dááląąd, 'áádóó deiyol, ndi kin tsé'élkáa'gi niit'ánígíí, bee t'áadoo 'ahiináázhoozh da. 26 'Áádóó t'ááłá'í jinítínígo díí sizaad dazhdiits'a'-go doo bida'jił'ínígíí, 'éí diné léi' doo hóyąągóó séitahgi bikin

niiná'ánígíí nidahojílin. 27 'Áádóó 'éí kin bik'ijį' nahóółtą́, 'índa tó dáálą́ąd, 'áádóó deiyolgo 'éí kin yę́ę 'ahiináázhoozh, 'áko 'ayóó 'át'éego 'ahiinááłdááz.

28 'Ákohgo Jesus díí saadígíí 'ałtso yaa hoolne'go diné yíl'áhígíí hona'ntin bik'ee t'óó bił 'adahóóyóí, 29 háálá hóhólnííh nahojílingo nazh'neeztą́ą́' ndi bá 'ak'ida'ałchíhígíí nahalingo 'éí dooda.

Wólta'ii 13: 24-30

24 'Áádóó kóníigo hane' bee 'éédeitį́įhii náánáła' yee hoł náá-hoolne', God 'aláahgo bee bóhólníihii díí nahalin; diné léi' bidá-'ák'ehgi k'eelyéí yá'át'éehii k'iidíílá. 25 Ndi diné da'ałhoshgo hwe'ena'í níyáago tł'oh naadą́ą́' bitahgóó ch'il t'áá binááłt'ée k'iidííláago dah diiyá. 26 Ndi hadaneesą́ą́dóó bineest'ą' dahazlį́į'go ch'il 'ałdó' háájéé'. 27 'Áádóó kin bee bóhólníihii ndaal'a'ígíí haa yíkaigo 'ádahodííniid, Shą́ą́', k'eelyéí yá'át'éehii nidá'ák'ehgi k'idíínílíáa ni', nihinant'a'í? 'Ákoshą' háádę́ę́' ch'il bitahgóó hazlį́į́'? 28 'Áádóó 'áhodííniid, Díí yee' she'ena'í ła' 'át'į́į́ lá.

'Áko ndaal'a'í 'ádahodííniid, 'Áko, daats'í 'ákǫǫ́ diikahgo 'ahąąh nidahizhdoołjooł nínízin? 29 Ndi 'áhodííniid, Dooda, ch'il 'ahąąh ndahołjoołgo tł'oh naadą́ą́' 'ałdó' t'áá bił hadahidoohnish sha'shin. 30 Bíni'di t'áá 'áła danéeséehgo da'agizhjį' 'ahalzhíish, 'áko da'agizhgo da'ayizhii, Ch'il 'áłtsé náádahołjooł 'áádóó didoodlił biniiyé bida'ohtł'ó, ndi tł'oh naadą́ą́' t'éiyá shikin nońda'achíhígíí bii' 'ahąąh 'ádaahłéé́h bidideeshniił.

Wólta'ii 13: 36-43

36 'Ákohgo 'áłah 'ílínígíí yits'ą́ą́' dah diiyáago kin biyi' góne' yah 'ííyá 'áádóó bídahooł'aahii, ch'il dá'ák'ehgi háájée'go hane' bee 'éédeitį́įhii yę́ęni', hazhó'ó bee nihił hólne' daaníigo baa yáka.
37 'Áádóó hach'į' haadzíi'go 'áhodííniid, K'eelyéí yá'át'éehii k'iidíílahígíí 'éí Diné biYe' (Diné Nilíinii) 'át'į; 38 'áádóó dá'ák'eh 'éí nihokáá' dine'é; 'índa k'eelyéí yá'át'éehii 'éí God 'aláahgo bee bóhólníihii ba'áłchíní danilíinii; 'áádóó ch'il 'éí

níłch'i bąąhági 'át'éii binant'a'í ba'áłchíní danilíinii; 39 'índa 'ana'í ch'il k'iidíílá́hígíí 'éí 'ak'ihodii'aahii nilíinii 'át'į́; 'índa da'agizh 'éí nihoolzhiizhgo; 'áádóó da'dooyishii 'éí diyin ndaal'a'í 'ádaat'į́. 40 'Éí bąąh ch'il 'ahąąh 'ályaadóó 'adoolk'ą́'ígi 'át'éego nihoolzhiizhdi 'ákóhodoonííł. 41 Diné biYe' (Diné Nilíinii) bidiyin ndaal'a'í 'iidiyooł'aałgo 'aláahgo bee bóhólníihii biyi'dóó bąąhági 'áda'ał'íinii t'áá 'ałtso 'índa bąąhági 'ádaat'íinii ńdeidiyoolahgo 42 hodook'ą́ą́ł góne' 'adeidiyoołkał. 'Áko 'áadi diné daachago biwoo' 'ahídeidiłk'ash dooleeł. 43 'Áko 'índa t'áá 'ákogi 'ádaat'éii biTaa' 'aláahgo bee bóhólníihii biyi'di jóhonaa'éí nahalingo dadi'níłdíin dooleeł. T'áá háíida hajaa' hólǫǫgo bee 'azhdiits'a'ígíí 'adzóółts'ą́ą́' le'.

Wólta'ii 14: 13-36

13 'Áko Jesus yidiizts'ą́ą'go 'áádóó dah diiyáago tsinaa'eeł bee 'ats'áhona'ą́ądi doo naagháhágóó 'ííyá. 'Áádóó diné 'áłah danilínígíí

deidiizts'ą́ą'go kin hadaas'áádę́ę́' t'áá ni' hakéé' neheeskai. 14 'Áko Jesus tsinaa'eeł biyi'dę́ę́' hajííyáago 'ayóí 'ánéelą́ą́ 'áłah 'ílį́įgo dziiłtsą́ 'áádóó baa 'a'áhá dziniizį́į́' 'índa bąąh dah nahaz'ánígíí hadaałt'é 'áńdayiidlaa. 15 'Ákohgo 'ayáhájį' 'adeez'ą́ągo hódahooł-'aahii kódaaníigo haa yíkai, Kwe'é doo naagháhí da, 'áádóó t'áá 'íídą́ą́' bagháhoshzhiizh. Diné 'áłah nilínígíí nówehjį' 'ahohkááh, bidiní, 'áko kin naazhjaa'góó ch'iyáán dazhdooyį́łígíí 'ádándahizh-doołnih. 16 'Áádóó Jesus 'áhodííniid, T'áásh doo biniiyéhégóó dashdidookah. Bada'nołtsóód. 17 'Áádóó 'ádahałní, T'áá hazhó'ó bááh nímaazí 'ashdla' dóó łóó' naakigo t'éí kwe'é nihee dahólǫ́. 18 'Áádóó 'ázhdííniid, Wóshdę́ę́' shaa nohnííł. 19 'Áádóó diné 'áłah nilínígíí, Hootsogóó dinohbį́įh, bizhdííniid. 'Áádóó bááh 'ashdla' yę́ę 'índa łóó' naaki yę́ę nízhdiinilgo deigo yá'ąąshgóó dzidéez'į́į'go ch'iyáán bik'ísozdoolzin, 'áádóó njiitíihgo bááh hódahooł'aahii bitaa jiniih, 'éí diné yitaa deiznii'. 20 'Áádóó t'áá 'ałtso da'ííyą́ą'go

hwiih daazlíį'. 'Áko ch'íníłna'ígíí ńdayiizláa'go ts'iizis naakits'áadah bii' hadazhdéélbįįd. 21 'Áádóó da'ííyą'ígíí diné t'éiyágo 'ashdladi míil yilt'ée sha'shin, 'áádóó 'asdzání 'índa 'ałchíní ła' daba'aan.

22 'Áádóó t'áá 'áko bídahoołʼaahii tsinaa'eeł yiih yiníłkaad, 'áádóó, Be'ek'id wónaanígóó shiłąąjį' doohkah. 'Áádóó shí, díí diné t'áá 'ałtso níláàh ńdeínóhkáàh bididéeshniił, bizhdííniid. 23 'Áádóó diné t'áá 'ałtso níláàh ńdeínóhkáàh bizhdííniidóó bik'ijį' sozdidoolzįįł biniiyé t'áá sáhí dziłʼ bąąh híjiiyá. 'Áádóó 'i'íí'ąągo t'áá sáhí 'ákwii njighá, 24 ndi 'ákohgo tsinaa'eeł bidáàhdęę' níyolígíí biniinaa tó bíńzdiiłhałgo tó 'ałníí'góó yi'oł. 25 'Áko yikáít'áàhjį' 'ahoolzhiizhgo be'ek'id bikáá'góó joogáałgo baa ńdzídzá. 26 'Áádóó hódahoołʼaahii be'ek'id bikáá'góó joogáałgo dahoołtsáą ńt'ęę' hwéédaasdzíid, 'áko hwéédaaldzidgo, Ch'íįdi 'át'į, daaníigo hadadeeshghaazh. 27 Ndi t'áá 'áko Jesus kóníigo bich'į' haadzíí', Nihił dahózhǫ. T'áadoo ńdaałdzidí. Shí 'ásht'į.

28 'Áádóó Pííter, hach'ı' haadzíi'go 'ádííniid, Bóhólníihii, ni 'áńt'ı́ı́ládą́ą́', hágo, táłkáa'gi shaa nínááh, shidiní. 29 'Áádóó, Hágo, jidííniid, 'áádóó Pííter tsinaa'eeł bąąhdę́ę́' hadááyáago Jesus yaa doogáałgo tó bikáá'góó níyá. 30 Ndi níyol dziiłtsą́, ńt'ę́ę́' nídzísdzííd 'áko yaago jideezhtłizhgo, Bóhólníihii yisdáshníłteeh, jiníigo hazhdoolghaazh. 31 'Áádóó Jesus t'áá 'áko k'ídeeshchidgo hasił 'áádóó 'áháłní, Doo hózhǫ́ 'iinídláanii, ha'át'éegoshą' nił naaki silı́ı́'? 32 'Áádóó tsinaa'eeł biih jíí'áazhgo 'ííyol. 33 'Áko tsinaa'eeł biyi' naháaztánígíí, T'áá 'aaníí God biYe' nílı́ı́ lá, daaníigo hach'ı' ndahasá.

34 'Áádóó tsé'naa njíkaigo Genésaret kéyahgi jíkai. 35 'Áádóó 'ákwii diné kéédahat'ínígíí hwéédahosı́ı́dgo 'éí kéyah t'áá níłtéél ńt'ę́ę́' hane' 'ádayiilaa 'áádóó bąąh dah nahaz'ánígíí t'áá 'ałtso haa dayiizhjaa' , 36 'áko, Bíni'di ni'éé' bijáánil t'éiyá ndi yidadidoolchił, dahałníigo ńdahooskan. Ńt'ę́ę́', hodadeeshchidígíí t'áá 'ałtso hadaałt'é ńdaasdlı́ı́'.

Wólta'ii 21: 28-32

28 Ndi hait'éego ntsídaahkees? Diné léi' biye' naaki hólǫ́: 'áádóó
t'ááłá'í yaa níyáago 'áyidííniid, Shiye', nílááh ch'il na'atł'o'ii
bitahdi nanilnishgo 'í'doo'ááł. 29 'Áádóó haadzíi'go 'ání, Doo
'ádeeshníił da; ndi 'áádóó bik'ijį' łahgo 'át'éego tsíńdeezkéezgo
dah diiyá. 30 'Áádóó ła'ígíí yaa náánáádzáago t'áá 'ákót'éego yich'į'
hanáánáádzíí'; 'áko haadzíi'go 'ání, Deeshááł, ndi t'áadoo dah
diiyáa da. 31 Díí naakigoshą' háíidíígíí bizhé'é 'íinízinígíí
yii'iilaa? 'Áko 'ádaaní, 'Áłtséhígíí lą́ą. Jesus 'áháłní, T'áá
'aaníí 'ánihidishní, 'Íínáóltą'í 'áłah 'ádeeł'íinii 'áádóó 'ałjiłniih,
God 'aláahgo bee bóhólníihii nihitséedi yah 'ahiikááh. 32 Háálá Jáan,
t'áá 'ákogi 'át'éii bił honít'i'dę́ę́' nihaa níyáago, t'áadoo deisooh-
dląąd da, ndi 'íínáóltą'í 'áłah 'ádeeł'íinii 'áádóó 'ałjiłniih
daboosdląąd; 'áádóó 'azhą́ ḍaołtsą́ą ńdi, 'éí bik'ijį' deiḍoohdląął
biniiyé bąąhági 'át'éii doo łahgo 'át'éego baa ntsíńdadoohkéez da.

Wółta'ii 25: 14-46

14 Háálá diné łą' náánáłą' kéyahgóó deeyáago t'áá bí binaa'nil, Hágo, yidííniidgo binaalyéhé choidayooł'įį doo biniiyé yitaa yiiznii' nahalin. 15 'Áádóó yaa ndadookahii t'áá yídaneel'ánígíí bik'ehgo łą' 'ashdladi mííl béeso yeinínil, náánáłą' 'éí naakidi mííl béeso, 'áádóó náánáłą' t'ááłáhádi mííl béeso yeinínilgo dah diiyá. 16 'Áádóó 'ashdladi mííl béeso beeí'nil yęęni' t'áá 'áko dah diiyáago yee na'iisnii'go 'ashdladi mííl béeso yee bilááh 'ánáyiidlaa. 17 T'áá 'ákót'éego 'ałdó' naakidi mííl béeso beeí'nil yęęni' naakidi mííl béeso bilááh 'ánáyiidlaa. 18 Ndi t'ááłáhádi mííl béeso beeí'nil yęęni' 'éí dah diiyáago hahwiizgeedgo 'ákóyaa yóhółníihii bibéeso yęęni' néidees'įį'. 19 'Áádóó nízaad nihoolzhiizhdóó bik'ijį' naa'nil yídahółníihii níyá, 'áko béeso hataas'nii' yęęni' hoł k'éídeesdǫǫd. 20 'Áádóó 'ashdladi mííl béeso beeí'nil yęęni' níyáago náánáłą' 'ashdladi mííl béeso kóníigo yiníjaa', Bóhólníihii, 'ashdladi mííl béeso shéínínilni' 'áko shoo, t'áá biláahjį' 'ashdladi mííl béeso

shóisíłt'e'. 21 'Áádóó bóhojíłníihii 'áhodííniid, Yá'át'éehgo 'índa 'ak'eh hół'íįgo naałte' yá'át'éhígi 'íinidzaa; t'áá 'a'ohgo bee na'ahódlíí ńt'ęę', k'ad 'éí, 'alááh 'áneelą́ą'ii binanít'áa doo. Bóhóníłníihii bił, nił hózhǫǫ le'. 22 'Áádóó 'ałdó' naakidi míil béeso beeí'nil yęęni' níyáago 'ádííniid, Bóhólníihii, naakidi míil béeso shéínínilni' 'áko shoo, t'áá biláahjį' naakidi míil béeso shóisíłt'e'. 23 'Áádóó bóhojíłníihii 'áhodííniid, Yá'át'éehgo 'índa 'ak'eh hół'íįgo naałte' yá'át'éhígi 'íinidzaa; t'áá 'a'ohgo bee na'ahódlíí ńt'ęę', k'ad 'éí, 'alááh 'áneelą́ą'ii binanít'áa doo. Bóhóníłníihii bił, nił hózhǫǫ le. 24 'Áádóó 'ałdó' t'ááłáhádi míil béeso beeí'nil yęęni' níyáago 'ádííniid, Bóhólníihii néhasingo t'áadoo k'idíínílaagi 'íiyizh, 'áádóó t'áadoo 'oołch'iihgi níná'iiyízi'go diné hashkéii nílį. 25 'Áko násdzidgo dah diiyá 'áádǫǫ t'áałáhádi míil béeso nihęę łeeyi' ńdíł'įį'. Shoo kǫǫ, díí t'áá nihęę.

26 Ndi bóhojíłníihii hach'ı' haadzíi'go 'áhodííniid, Bąąhági 'áání'iłgo 'índa bił hóyée'go naałte' t'áadoo k'idííláagi 'ashhizhgo, 'áádóó t'áadoo 'ooshch'ihgi níná'iisi'go nił béehózin. 27 'Éí bąąh shibéeso, béeso yaa 'ádahalyánígíí baa díínił ńt'ęę' 'áko níyáago t'áá shíhígíí 'íínáóltą'í bił shaa ná'nil dooleeł ńt'ęę'. 28 'Éí bąąh t'ááłáhádi míil béeso baghanoh'níiłgo neeznáadi míil béeso neejaahígíí baa nohníił. 29 Háálá t'ááłá'í jinítíníigo hwee hólónígíí, ła' haa náádoolyéeł, 'áko lą'í hwee hólǫǫ dooleeł; ndi hwee 'ádinígíí, 'éí hwee hólónígíí ndi, haghadoolyéeł. 30 'Áádóó naałte' t'áadoo yee choo'ínígíí chahałheeł góne' ch'ííhinołhan. 'Áadi diné daacha dóó biwoo' 'ahídeidiłk'ash doo.

31 Ndi Diné biYe' (Diné Nilíinii) bee bits'ádi'nílíidii 'índa diyin ndaal'a'í t'áá 'ałtso yił yíkaigo 'índa bik'idah'asdáhí bikáá'-dóó na'nit'áii bits'ádi'nílíidgo dah dínóodaał. 32 'Áádóó 'ał'ąą dadine'é t'áá 'ałtso bá 'áłah 'ádoolníił, 'áádóó na'niłkaadii dibé tł'ízí yits'áyiiníłígíí nahalingo, t'ááłá'í jinítíníigo 'ałtsáhodii-yoonił, 33 'ąko binish'náájígo dibé niidoonił 'áádóó tł'ízí binishtł'aj

niidooniɬ. 34 'Áko 'índa 'Áláahgo Naat'áanii binish'náájígo jíl'áhígíí 'áhodidooniiɬ, ShiTaa' nihik'ijisdli'ígíí, hágo, 'aláahgo bee 'óhólníihii nahasdzáán niit'ąądóó nihá hasht'eelyaaígíí danihí le'.
35 Háálá dichin nishɬįį́ ńt'ęę', shaa da'nooɬtsood; dibáá' nishɬįį́ ńt'ęę', tó shaa dasookąągo yishdlą́ą'; dé'éyóní nishɬįį́ ńt'ęę', yah 'adasisoolóóz; 36 shi'éé' 'ádin ńt'ęę', hadashidoohɬaah; daastsaah ńt'ęę', shaa ndasinootą́ą'; 'awáalya góne' sédáá ńt'ęę', shaa nohkai.
37 'Ákohgo t'áá 'ákogi 'ádaat'éii kódaaníigo hach'į' hadadoodzih, Bóhólníihii, hádą́ą'shą' dichin nílį́įgo daniiltsą́ągo naa da'niiltsood; 'índa dibáá' nílį́įgo tó naa dasiikąągo yínídlą́ą'? 38 'Áádóó hádą́ą'shą' dé'éyóní nílį́įgo daniiltsą́ągo yah 'adansiidlóóz, 'índa ni'éé' 'ádingo hadandiilyaa? 39 'Áádóó hádą́ą'shą' danitsaahgo, 'éí doodago 'awáalya góne' sínídáago daniiltsą́ągo naa niikai. 40 'Áádóó 'Aláahgo Naat'áanii hach'į' háádoodzihgo 'áhodidooniiɬ, T'áá 'aaníí 'ánihidishní, díí sik'is 'ayáhágo daniłínii bá choideisooh'įįdígi 'át'éego shá

choideisooh'įįd. 41 'Áádóó 'akdó' binishtł'ají jíl'áhígíí 'áhodidoo-
niił, 'Atí'él'į bee nihá nihot'áanii, nówehjį', hool'áágóó hodook'ąął,
'ak'ihodii'aahii niliinii 'áádóó bá ńdaal'a'í bá hasht'eelyaaígíí biyi'
góne' sits'ánóhkááh. 42 Háálá dichin nishłíį ńt'éę', t'áadoo shaa
da'nooltsood da; dibáá' nishłíį ńt'éę', t'áadoo tó shaa dasoohkąągo
yishdlą́ą' da; 43 dé'éyóní nishłíį ńt'éę', t'áadoo yah 'adasisoolóoz da;
shi'éé' 'ádin ńt'éę', t'áadoo hadashidoohłaah da; daastsaah ńt'éę',
'índa 'awáalya góne' sédáá ńt'éę', t'áadoo shaa ndanootą́ą'da. 44'Ákohgo
'akdó' kódaaníigo háádadoodzih, Bóhólníihii, hádą́ą'shą' dichin nílíįgo
'áádóó dibáá' nílíįgo 'índa dé'éyóní nílíįgo 'áádóó ni'éé' 'ádingo
'índa danitsaahgo 'áádóó 'awáalya góne' sínídáago daniiltsą́ 'áko
t'áadoo nándasiil'a' da? 45 'Áádóó kóníigo hach'į' háádoodzihgo
'áhodidooniił. T'áá 'aaníí 'ánihidishní, díidí 'ayáhágo danilíinii
t'áadoo bá choideisooh'įįdígi 'át'éego, t'áadoo shą́ choideisooh'įįd da.
46 'Áko díidí hool'áágóó 'atí'él'į biyi'jį' 'ats'ázhdookah, ndi
t'áá 'ákogi 'ádaat'éii 'éí hool'áágóó 'iiná biyi'jį' dah didookah.

Wółta'ii 28: 16-20

16 Ndi 'ídahooł'aahii łats'áadah jilt'éego Gáliliigóó dził si'ánísį' Jesus há'adoolnii' yęęgóó jíkai. 17 'Áko dahooltsą́ągo hach'į' ndahasá ndi ła' t'áá bił naaki danilį́. 18 'Áádóó Jesus haa níyáago kóníigo haadzíí', Yá'ąąshdi 'áádóó nahasdzáán bikáa'gi bee 'ídahólníihii t'áá 'ałtso shaa deet'ą́. 19 'Éí bąąh, nihílááh, 'ał'ąą dadine'é t'áá 'ałtso shídahooł'aahii danilį́įgo 'ádaahłéé́h, 'aTaa' 'índa 'aYe' 'áádóó Nílch'i Diyinii bízhi' biyi'jį' tó bee daahsį́įhgo, 20 'áádóó t'áá 'ałtso nihaa diní'áanii yik'eh dahół'įį dooleeł biniiyé bee ndaanchtin, 'áádóó jó'akon, t'áá nihoolzhiizhjį' ndi, t'áá 'ákwíí jį́ nihił honishłǫ́.

Wółta'ii 'Ałkéé' Sinilii

Wółta'ii 1: 18-25
Wółta'ii 2: 1-12
Wółta'ii 4: 1-11
Wółta'ii 6: 19-34
Wółta'ii 7: 24-29
Wółta'ii 13: 24-30
Wółta'ii 13: 36-43
Wółta'ii 14: 13-36
Wółta'ii 21: 28-32
Wółta'ii 25: 14-46
Wółta'ii 28: 16-20

Our Father.

Our Father.

[illegible] hoolooni, nihil [illegible]

[illegible] doo, t'aa 'aniini bik'eh 'adaniit'ee doo, ya[illegible]

[illegible] gii it'eego. Diishji bash bee dahinii'na doolee/i nahaa

[illegible]ilee/, inda nini deil'a' yeeni' nihighi' haadiidlee/ haala nihi

[illegible]de nihighi' haadadighee/ dine nihini dayiil'a'go, aadoo ba'aat'e'

[illegible]tsii'i/koesi bits'aaji nihinlnaa doo, aadoo t'aa doo [illegible]ashoeni

[illegible]oo baa nihididii'aa/ da. T'aa kot'eego 'ahol'aadoo.

Hail Mary

[illegible] Mary nishanee' nii'hodighingo dighin 'ayoit'ei ni/ holo, nihoo[illegible]

[illegible]dzani baghaadi ant'eego naadahwii'nih, t'aadoo ninee'anigoo [illegible]

[illegible]ighin shin/chi Jesus. Mary dighin nliigo, Dighin 'Ayoit'ei bine

[illegible]liigo, naha'aat'e' nihighi holoo ndi nihich'ah sodilzin ndasiildiidji'

[illegible] kot'eego 'ahol'aado.

Act of Faith

[illegible] shitsa', doo 'oosh'iid nlii da, doo ndinot'aah 'at'ée da, 'eiba

[illegible]iiji t'aa a/tso ghooshdla. T'aa kot'eego ahol'aadoo.

GLORIA PATRI.

Díí bee hózhǫ́ǫgo hadadiidzih Dighin Ayóitei nihitaa 'áádóó bighe' áádóó bin/ch'i dighingo dayííníijí:

T'áá hodeeyáádą́ą́ 'át'éhę́ęgi ei k'adindi t'áá kót'é, 'áádóó t'áadoo nohońt'i'í, t'áá kót'éego 'ahol'áadoo.

The Apostles' Creed

Dighin Ayóit'éi t'áá'
altso ye'eniihí nihitaa'
ghooshdlą́, 'áidí t'óó
tsídeskeezgo yá'ąąsh
índa nahasdzáán nińdee',
Áádóó Jesus Christ ghoosh-
dlą́, 'éi Dighin Ayóit'éi
bighe' t'áá ładilt'éhégíí
nihinant'a'í. Dighin Ayó-
it'éi bińłch'i bik'ihóól-
iidgo yáá'iniiltsąąd,
'áádóó Mary ką'ádini
nlíígo yishchį. Pontius
Pilate 'áníígo ti' hooz-
nii', tsin 'ałnáoszid
bikáá' bini'istsih, 'áádóó
bizéé' hazlíígo łeehil-
tį. Bighi' siz'íini éi Lim-
bo hoolghéégóó silíí.
Tágí jį yilehgi hiiná
násdlíí, t'áá kót'éego
yá'ąąshgóó násdlíí'.

Bitaa' t'áá 'áłtso ye'eniihí binsh'náájí sidá k'ad, áádéé nihik'ih nááhwiidoodliił (goo'át'é) dahináani índa bizé ńdahwiizlí'i hiináá ńdadoodleełgo yáńdahodiyo'ááł biniighé.

Dighin Ayóit'éi bińłch'i ghooshdlą, 'áádóó Dighin Ayóit'éi bighe' dabidighí'i yee łá'í nlíini índa t'áá łá'í nááleel yiniighé dighingo 'áłtah ádaat'íini ghooshdlą, 'á'áát'e' aghi'di háánáá'yáá'i 'azhi' hiiná nnádahadleehi áádóó iiná doo nńt'i'i ghooshdlą. T'áá kót'éego 'ahol'áadoo.

Sign of the ✝

Díí Dighin Ayóit'éi nihitaa' áádóó bighe' áádóó bińłch'i di ghingo dayíníijí. T'áá kot'éego 'ahol'áado.

GLORIA PATRI.

Díí bee hózhǫ́ǫgo hadadiidzih Dighin Ayóitei nihitaa 'áádóó bighe' áádóó bińch'i dighingo dayííníijí:

T'áá hodeeyáádą́ą́ 'át'éhę́ęgi ei k'adindi t'áá kót'é, 'áádóó t'áadoo nohońt'i'í, t'áá kót'éego 'ahol'áadoo.

Díí ha' áát'e' abajiilai bee ádił náhojilni dóó bik'ijį sodizin' át'é:

Act of Contrition

Dighin Ayóit'éi shitaa' t'áá shił bééhozingo t'áá shíí insht'éego sha'áát'e' ííshła. Ákogo kósht'įįgu

biniinaan yáaash táá shíí'hí 'ádah ńsíst'įįd inda éi

biniina hodook'ą́ą́ł góne óshłéé'egi ít'éé: ndi 'áko bantsíńdískosgo sha'áát'e áda 'ííshłai t'áá yisí bik'eedinshnii 'áádóó yíníí bii néitłizh. Ákogo shitaa ńliigo 'áshiinlaa, ts'ídá 'alahgo ńt'éé'go 'ashiinla, ní 'agháh níni yiił'a'

Sha' áát'e' bee, éiba sha'áát'e shighidéé shá hahidíínił, 'áádóo sha'-

áát'e doo 'ahaádesh-dlííłgi bee shikáaná n'lgho', Dighin Ayoit'éi shitaa'.

Act of Hope

Dighin Ayóit'éi shitaa. jiinába índa bee haahí-jiihi doo nahjį kónáńd-léh da, éibą shił choho'į. Sha'áát'e' shighi hólóoni háádíídléeł, 'áko shii ho-dighingo áshidíílíił, 'ín da shił hózhóǫ́go yá'ąąsh-di nááhinsh'náago ahol-'áado. Díí t'áá ałtso Di-ghin Ayóit'éi bighe' Jesus Christ shá ghai-deet'ą́, eibą hajoobá á íinsingo áandishní, Dighin Ayóit'éi shitaa. T'áá kot'eego 'ahol'aado.

yiiłįgi bee shikáá 'anáálgho', Dighin Ayóít'éí xxxxx
do by. you helping me, God

shitaa.
my Father.

ANOTHER PRAYER FOR CONTRITION

T'áá shǫǫdí, shi Dighin Ayóít'éí níni
Please, my God yr mind

yiiX'a 'dighin beenníłįįdi; yá'ąąsh 'ádąą
I have offended, holy you best heaven

sist'įįd, 'áádóó hódeeshgo'do tiho'niih bikee
I've lost, and hell suffering account

shiX hóoghe; sha'áát'e bee nini yiiX'a',
of I fear; my sins by yr mind I've hurt,

yá'ąąshdéé shitaa ńliini, 'éiba t'áá
heaven from my Father being, therefore just

shijéí bitX'áádéé sha'áát'e joshXá, 'áádóó
my heart bottom from my sins I hate, and

shiká 'ánilgheed, 'áko ts'ídá t'áá 'aanii doo
help me, so really and truly not

sha'áát'e náhodoodleeXéa. T'áá kót'éego 'ahol'áado.
my sins shall not recur. Amen.

PENITENTIAL EJACULATION

T'áá shǫǫdí shiJesus, sha'áát'e bininaa tsin
Please my " my sins account of cross

'aXnáoszid bikáá' nizéé hazlįį; 'áko
upon your death happened, so

yá'ąąsh shá 'ąąndíínt'ą. Shii' hodighingo
heaven for me you opened. My insideholily

'ádishłééh. T'áá kót'éego 'ahol'áadoo.
make me. Amen.

Mary Dighini, Dighin Ayôit'êi bamá ńlíini,
Mary Holy, God's mother being,

shá sodilzin.
for me pray.

SIGN OF THE CROSS

Dii Dighin Ayóit'éi nihitąá', 'ââdôô bighe,
God our Father, and Son,

'ââdôô biñ/ch'i dighingo dayîniiji. T'ââ kôt'êego
and Spirit holy we name. Amen.

'ahol'âado.

PRAYER AFTER MASS.

Jesus Christ, tsíłk'éh naat'áani, D. A. biye' ńlííni, k'ad
young Man chief God's Son being now

niye_el 'íshlaa , nádiłhíílá; dííjí niyáázh sélíí;
your offering I've made, smoke I've made; today yr child I became ;

dííjí nitsói sélíí; t'áá 'áshidiníigi 'áńsht'éedoo; ni bee
today yr grchild I b.; just to me you say, I'll do; your

haz'áani bik'ehgo naasháadoo; t'áá 'ándishníigi 'áńt'éedoo:
commandments I will follow; just as I pray to you, you do it:

shik'iiní'íidoo, shich'áh síńzíídoo, shich'áh dadíílnihdoo,
watch over me, as my defence stand thou, for my defence stretch out

shich'áh háńdzihdoo; tsin ńlííyaadęę́ shich'į nózhǫǫdoo;
thy hand, in my defence plead thou; from wood-stream to me be peace;

ch'il yaadęę́ shich'i hózhǫǫdoo; ńdadich'idęę́ ~~xxxxxxxx~~ shich'į
from under grass, to me be peace; from breeze courses, to me be

hózhǫǫdoo; dahwéłtidęę́ shich'į hózhǫǫdoo; dahdéé'niidęę́ shich'į
peace; from passing rains, to me be peace; from passing thunder,

hózhǫǫdoo; t'áá shee dahtoo' náhoodleełdoo; t'áá shee tádídíín
peace; just by me let dew fall, just by me let pollen

náhoodleełdoo; sitsiji hózhǫǫdoo, shikéédęę́ hózhǫǫdoo, są'áah
form; before me peace; behind me peace, long life

naaghái nshlíídoo, bik'eh hózhǫ nshlíídoo; hózhǫ náhásdlíí,
walk ing may I be; after peace may I be; peace has returned,

hózhǫ náhásdlíí.
peace has returned.

Act of Charity

Dighin Ayóit'éi shitaa, dighin
God my Father holy

beenn'lịịdi n'lị́ịgo t'áá shighi'dę́ę́,
best one you being from my insides

t'áá shijéi bitł'ááhdę́ę́, áádę́ę́
just from my heart bottom thence

'ayoinosh'ní; áádóó niniinaan
much I love. and for your sake

bił kéhashtíini 'ayói 'osh'níí'go
my neighbor much I loving

'ándishní, Dighin Ayóit'ei
I tell you, God

shitaa. T'áá kót'éego 'ahol'áadoo.
my Father. Amen.

After-Mass Prayer

JESUS CHRIST, tsíłk'ęh naat'áani, *
Jesus Christ young man chief *

Diyin 'ayóít'éi biye' ńlíini,
God's son being

k'ad niyeel 'íshlaa * nádį́įhíílá.
now your offering I've made * smoke I've made.

Dííjį́ niyáázh sélį́į́' * dííjį́ nitsói sélį́į́'.
Today your child I became * today your grandchild I became

T'áá 'áshidiníigi 'áńsht'éedoo *
Just to me you say, I'll do *

ni bee haz'áani bik'ehgo naasháadoo;
your commandments I will follow

t'áá 'ándishníigi 'áńt'éedoo * shik'iiní'į́doo.
just as I pray to you, you do it * watch over me.

Shich'ęh síńzį́įdoo * shich'ęh dadíílnihdoo *
As my defence stand thou * for my defence stretch out thy hand

shich'ęh háńdzihdoo.
in my defence plead thou.

Tsin ńlííyaadęę́' shich'į' hózhǫ́ǫdoo *
From wood stream to me be peace *

ch'il yaadęę́' shich'į' hózhǫ́ǫdoo *
grass from under to me be peace *

ńdadich'idęę́' shich'į' hózhǫ́ǫdoo *
from breeze courses to me be peace *

dahwéłtįdęę́' shich'į' hózhǫ́ǫdoo *
from passing rains to me be peace *

dahdéé'niidęę́' shich'į' hózhǫ́ǫdoo.
from passing thunder to me be peace.

T'áá shee dahtoo' náhoodleełdoo *
Just by me dew let fall *

t'áá shee tádídíín náhoodleełdoo.
just by me pollen let form.

Sitsiji hózhǫ́ǫdoo * shikéédęę́' hózhǫ́ǫdoo *
Pefore me peace * behind me peace *

sę'aah naagháí nshłį́įdoo * bik'eh hózhǫ nshłį́įdoo.
long life walking may I be * after peace may I be.

Hózhǫ náhásdlį́į́' * hózhǫ náhásdlį́į́'.
Peace has returned * peace has returned.

THE NAVAJO MOUNTAIN SONG

1. T'áá 'aaníí Jesus bik'ehgo naash*áadoo — Truly Jesus-way I will walk
T!áá !aaníí Jesus bik!ehgo naashá
T!áá !aaníí Jesus bik!ehgo nasháadoo
~~!Ei nihi ch'ą́ 'ádoogáaɬi nlį́~~ — He is our Saviour.
Éí yis-da ni-hi nu-ki n-lį́

2. Shá tihoozní'i bik'ehgo naasháadoo — For me suffering-one; His way I will walk
Shá tihoozní!i bik!ehgo naashá
Shá tihoozní!i bik!ehgo nasháadoo
'Ei nihi ch!ą́ 'ádoogáaɬi nlį́

3. 'Ei bee haaz'áani bik'ehgo naasháadoo — His Commandments-way, I will walk
!Ei bee haaz'áani bik!ehgo naashá
!Ei bee haaz!áani bik!ehgo nasháadoo
!Ei nihi ch'ą́ 'ádoogáaɬi nlį́

4. T'áá shí sha'áát'e t'áá'aɬtso baahweeshni — my own sins, all of them, I have confessed; They are all gone
T!áá shí sha!áát'e t!áá 'aɬtso 'ásdįįd
T!áá shí sha!áát!e t!áá 'aɬtso baahweeshni
!Ei nihi ch!ą́ 'ádoogáaɬi nlį́

5. Jesus biyeel 'adaalne'go shiináaɬdoo — Jesus' Sacrifice being made, I'll be there.
Jesus biyeel !adaalne!go shiináaɬ
Jesus biyeel !adaalne!go shiináaɬdoo
'Ei nihi ch'ą́ 'ádoogáaɬi nlį́

6. T'áá Jesus bizhi 'ei bááh'ídíl'į́įgo — Just Jesus' Body, bread being made; Thereby the Holy in us exists.
'Ei bee diyini nihiyi hólǫ́
T'áá Jesus bizhi 'ei bááh'ídíl'į́įgo
'Ei nihi ch'ą́ 'ádoogáaɬi nlį́

7. Jesus bimá 'ei 'iɬdó shí shimáálá — Jesus' Mother she also is my own Mother;
Jesus bimá !ei !iɬdó shí shimá
Jesus bimá 'ei 'iɬdó shí shimáálá
Háálá biyáázh nihi ch'ą́ 'ádoogáaɬ — Because her Son is our Saviour

8. Sha sodízini Mary shimáálá — The one who is praying for me, Mary, my mother
Sha sodízini Mary shimáá
Sha sodízini Mary shimáálá
Háálá biyáázh nihi ch'ą́ 'ádoogáaɬ — Because her Son is our Saviour

9. Ni Iniɬdįįd bijį́įji bik'ehgo naasháadoo — To my last day after Him I will walk.
Ni 'niɬdįįd bijį́įji bik!ehgo naashá
Ni 'niɬdįįd bijį́įji bik!ehgo naasháadoo
'Ei nihi ch'ą́ 'ádoogáaɬi nlį́

OUR FATHER (SCM Version)

NIHITAA' yá' ąąshdi hóńlóoni, nízhi danzdísin
OUR FATHER, (heaven-in being) (your name they hono

laana, ninahat'a' bee łá'í niidlíi doo,
pray;) your plannings by, organized we will be,

T'áá ádíníini bik'eh 'ádaniit'ée doo,
just you say guided by such we will be;

yá'ąąshdi' ádajít'éhé gii'ít'éego.
in heaven those who are, like manner.

Díísjį bááh bee dahinii'náa dooleełi
This day bread by we live will,

nahaa díílééł índa níni' deil'a'yéeni!
to us give, and your mind we offend though

nihiyii háádíídlééł, háálá nihí 'iłdó
our insides you take out, for we too

nihiyii háádadiilyéé!' diná
our insides we will remove again men

nihíni' dayiił'ago, 'áádóó ba'áát'e
our mind offending, and his sins

ntsííłkéesi bits'ąąji nihíńlnáa doo,
who makes thing from it us you keep will,

'áádóó t'áa doo yá'áshóoni doo baa nihididíí
and just not good not to it you will

'áałda. T'áá kót'éego 'ah l'áadoo.
give us. Just so as time goes on.

* * * * * * * * * * * * * * *

Díí Diyin Ayóit'éi nihitaa, 'áádóó biYe,
God our Father, and Son,

'áádó bińłch'i diyingo dayíníijí.
and Spirit holy we name.

T'áá kót'éego 'ahol'áado.
Amen.

SHI K'AD JESUS

Shí k'ad Jesus bikéé' yisháaɣ doo.
Shí k'ad Jesus bikéé' yisháaɣ doo.
Shí k'ad Jesus bikéé' yisháaɣ doo.
T'ąą' 'éí dooda, T'ąą 'éí dooda.

'Azhą t'áá sáhí ndi, bikéé' yisháaɣ doo.
'Azhą t'áá sáhí ndi, bikéé' yisháaɣ doo.
'Azhą t'áá sáhí ndi, bikéé' yisháaɣ doo.
T'ąą' 'éí dooda, T'ąą 'éí dooda.

Nahóntɣ'ah ndi, bikéé' yisháaɣ doo,
Nahóntɣ'ah ndi, bikéé' yisháaɣ doo,
Nahóntɣ'ah ndi, bikéé' yisháaɣ doo,
T'ąą' 'éí dooda, T'ąą 'éí dooda.

Christ 'éí shiląąji' neeni shikéé'dęę'
Christ 'éí shiląąji' neeni shikéé'dęę'
Christ 'éí shiląąji' neeni shikéé'dęę'
T'ąą' 'éí dooda, T'ąą 'éí dooda.

- - - - - - - - - - - - - - - -

I have decided to follow Jesus
(Repeat twice)
No turning back, no turning back

If no one joins me, still I will follow
(Repeat twice)
No turning back, no turning back

The world behind me, the cross before me
(Repeat twice)
No turning back, no turning back

He is my shepherd, and I will follow
(Repeat twice)
No turning back, no turning back.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged:
Take it to the Lord in prayer.
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our ev'ry weakness--
Take it to the Lord in prayer!

Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge --
Take it to the Lord in prayer!
Do thy friends despise, forsake thee?
Take it to the Lord in prayer.
In his arms he'll take and shield thee,
Thou wilt find a solace there.

* *

SONG OF PRAISE

HBL (Tune: Ye Who Own the Faith of Jesus)

Boholniihi baadahohni
(The Lord, praise him)
Jesus Yisdanihiniiɫ
(Jesus our Saviour)
Boholniihi 'éi Nat'ááni
(The Lord, that Chief One)
T'aa 'anííni noho'į́
(Just truly he watches over us)
Nihitáá, nahaa jiiníba
(Our Father, on us have pity)
Ei biYe', biNiɫch'i dó
(His Son, His Holy Spirit too)
Boholniihi baadahohni
(The Lord, praise him)
Ahool'áadoo t'áá kót'e.
(Amen)

* *

JESUS PRAYER

Jesus Christ, Naat'á, Diyin Ayóit'ei t'ááhiináani biYe', shá jiiníbaah.

Diglot #60

What A Friend We have in Jesus

Dooládó 'aTaa' nilį́į da,
'Éí dííshjį́ bik'inéisdzá
Dooládó' baa honeeni da
K'ad be'awéé' násísdlį́į́';
God biye' 'éí t'ááɫá'íígíí
'Éí shá ninéidiní'ą́
Dooládó' baahhoneeni da,
Dííshjį́ bee yisdánáásdzá.

Dooládó' yisdá'iiníiɫ da
'Éí dííshjį́ bik'inéisdzá
Dooládó' baa honeeni da
K'ad be'awéé' násísdlį́į́'
Bits'íís yee shich'ą́ą́h 'ííyáago
'Éí shá ninéidiní'ą́
Dooládó'' baa honeeni da
Dííshjį́ bee yisdánáásdzá.

Dooládó' 'ak'is nilį́į da
'Éí dííshjį́ bik'inéisdzá,
Dooládó' baa honeeni da
Hool'áágóó bee hinishná
Jesus Christ bine' yisdzíi'go
Shí doo yéęgi ti'hooznii'
Dooládó' baa honeeni da
Dííshjį́ bee yisdánáásdzá.

* *

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Ev'rything to God in prayer.
O what peace we often forfeit
O what needless pain we bear,
All because we do not carry
Ev'rything to God in prayer!

Diglot #1

JOOBA' T'ÓÓ NIZHÓNÍ — AMAZING GRACE

Nizhónígo, jooba' diits'a'
Yisdáshíííłtínígíí,
Łah yóó'ííyá, k'ad shénáhoosdzin,
Doo 'eesh'íį da nít'éé'.

Jooba' shijéí shá neineeztáą',
T'áá Bí shá 'ak'eh deesdlííí',
'Ayóo 'ílį, bijooba' yiiłtsą́,
T'óó yisisdlą́ą́d yę́ę́dą́ą́'.

T'óó 'ahayóí 'atí'éł'í
Bitahdę́ę́' shééhoozin,
Bijooba'ii 'éí shilááh neel'ą́,
'Éí bee naa nídeeshdááł.

Neeznáa di mííl nááhai nidi
Bits'ádinílííd doo,
Yooł́káał́ii 'éí doo bee bi'oh da
Bee hahoolzhiizh yę́ę́dóó.

********** ********

Amazing grace! How sweet the sound,
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

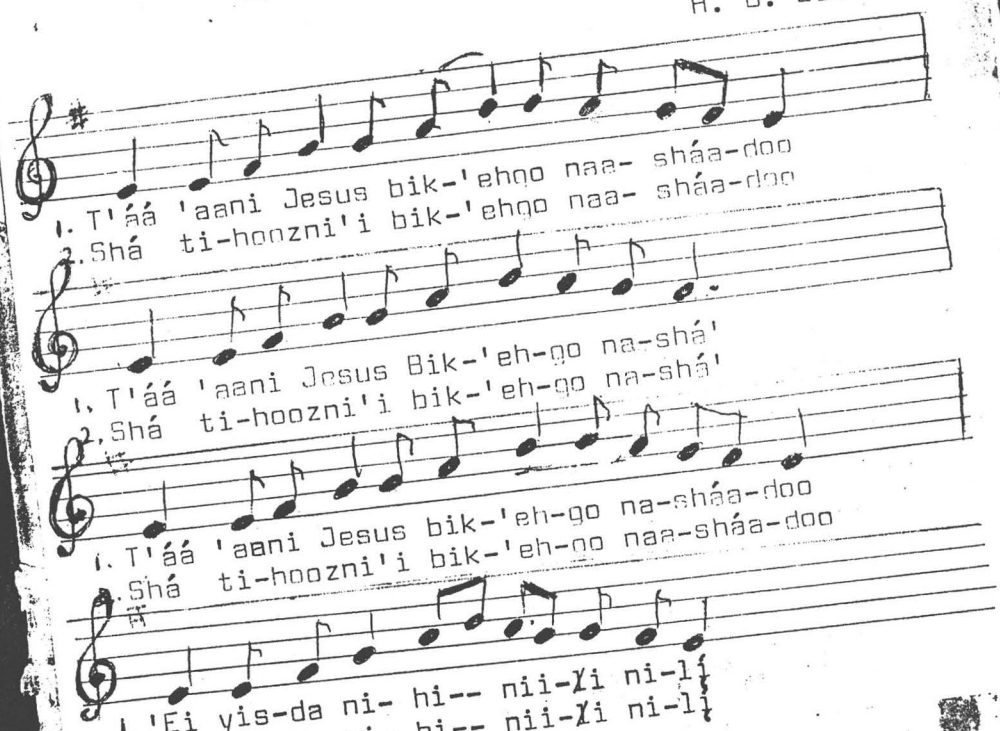
'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Through many dangers, toils, and snares
I have already come;
'Tis grace hath brought me safe thus far
And grace will lead me home.

When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

NAVAJO MOUNTAIN SONG

H. B. Liebler


1. T'áá 'aani Jesus bik-'ehgo naa- sháa-doo
2. Shá ti-hoozni'i bik-'ehgo naa- sháa-doo
1. T'áá 'aani Jesus Bik-'eh-go na-shá'
2. Shá ti-hoozni'i bik-'eh-go na-shá'
1. T'áá 'aani Jesus bik-'eh-go na-sháa-doo
2. Shá ti-hoozni'i bik-'eh-go naa-sháa-doo
1. 'Ei yis-da ni- hi-- nii-łi ni-lį
2. 'Ei yis-da ni- hi-- nii-łi ni-lį

3. 'Ei bee haazáani bik'ehgo nasháadoo
'Ei bee haazáani bik'ehgo nashá.
'Ei bee haazáani bik'ehgo nasháadoo
'Ei yisda nihi niiłi nilį.

4. T'áá shi sha'áát'e t'áá 'ałtso baahweshni
T'áá shi sha'áát'e t'áá 'ałtso 'ásdįį
T'áá shi sha'áát'e t'áá 'ałtso baahweshni
'Ei yisda nihi niiłi nilį.

5. Jesus biyeel 'adaalne'go shiináałdoo
Jesus biyeel 'adaalne'go shiináał
Jesus biyeel 'adaalne'go shiináałdoo
'Ei yisda nihi niiłi nilį.

6. T'áá Jesus bizhi 'ei bááh'ídíl'į́į́go
'Ei bee diyini nihiyi hóló
T'áá Jesus bizhi 'ei bááh'ídíl'į́į́go
'Ei yisda nihi niiłi nilį́.

7. Jesus Bimá 'ei 'iłdó shí shimáálá
Jesus Bimá 'ei 'iłdó shí shimá
Jesus Bimá 'ei 'iłdó shí shimáálá
Háálá biyáázh yisda niiłi nilį́.

8. Sha sodízini Mary shimáálá
Sha sodízini Mary shimáá
Sha sodízini Mary shimáálá
Háálá biyáázh yisda niiłi nilį́.

9. Ni 'niłdįįd bijį́įji bik'ehgo naasháadoo
Ni 'niłdįįd bijį́įji bik'ehgo naashá
Ni 'niłdįįd bijį́įji bik'ehgo naasháadoo
'Ei yisda nihi niiłi nilį́.

* *

1. Truly Jesus-way I will walk
He is our Saviour.

2. For me suffering-one, His way I will walk
He is our Saviour.

3. His commandments-way I will walk
He is our Saviour.

4. My own sins, all of them I have confessed
My own sins, they are all gone
He is our Saviour.

5. Jesus' sacrifice being made, I'll be there
He is our Saviour.

6. Just Jesus' Body, bread being made;
Thereby the holy in us exists
He is our Saviour.

7. Jesus' Mother, she also is my [illegible] mother
Because her son is our Saviour.

8. The one who prays for me, Mary my mother;
Because her son is our Saviour.

9. To my last day after Him I will walk
He is our Saviour.

H. B. L.

The New Spirit of 76
FATHER LIEBLER
HAT ROCK VALLEY RET
MONUMENT VALLEY U

#9

Navajo

Songs and Prayers

sent by Joan Liebler
4/2/02

C O N T E N T S

I.	PRAYERS	SODIZÍNÍGÍÍ
1.	In The Name	DÍÍ D. A.
2.	Our Father	Nihitaa
3.	Hail Mary!	Mary Nizhánee
4.	Creed	DA. Nihitaa
5.	Gloria Patri	Díí Bee--
6.	Morning Prayer	'Ahbingo Sodizin
7.	Evening Prayer	Tł'eehgo Sodizin
8.	Short Ejaculation to B.V.M.	Mary Diyini, D.A. bima'
9.	After Mass Prayer	Tsiłk'e Nat'áani
10.	Stations of the Cross	Jesus Tihooznii'gi Sodizin XIV.
11.	Prayer to Jesus On The Cross	Taá Shoodi
II.	SONGS	SIN
1.	Hail Mary!	Mary Nizhanee
2.	Before and After Communion	Hazana'doot'ah Biyiin
3.	"I Am The Living Bread"	Baah Hinaani
4.	Navajo Mt. Song	Naa TsiiS'aa Biyiin

4

Ayuit'éi

1. IN THE NAME

Díí Diyin Ayóit'éi nihitaa, 'áádóó biye;
God our Father, and son,

'áádóó bińłch'i diyingo dayíníijí.
and Spirit holy we name.

T'áá kót'éego 'ahol'áado.
Amen.

2. OUR FATHER

NIHITAA' yá' aashdi hóńlóoni, nízhi danzdísin
Our Father heaven-in being, yr name they honor

laana, ninahat'a' bee łá'í niidlíí doo,
pray; yr plannings by, organized we will be,

* T'áááníini bik'eh 'ádaniit'ée doo,
just you say guided by such we will be;

yá'aashdi'ádajít'éhé gii'ít'éego
in heaven those who are, like manner.

Díísjí báah bee dahinii'náa dooleeł
This day bread by we live will,

nahaa díílééł índa níni' deil'a'yéeni'
to us give, and yr mind we offend tho'

nihiyii háádíídlééł, háálá nihí 'iłdó
our insides you take out, for we too

nihiyii háádadiilyéél dine'
our insides we will remove again men

nihíni' dayiił'ago, 'áádóó ba'áát'e
our mind offending, and his sins

ntsí' íłk'éesi bits'áaji nihíńlnáa doo,
who makes think from ,,it us you keep will,

'áádóó t'áa doo yá'ashóoni doo baa nihididíí
and just not good not to-it you will

'áałda T'áá kót'éego 'ahol'áadoo.
give us. just so as time goes on.

* for T'áá'aníini READ T'áá'ádíníini

3. HAIL MARY!

Mary Nízhánee nii hodiyingo Diyin Ayóit'éi
Mary blessed yr interior holy, God

nił hólo; nihookáá'asdzání baghaádi
with you is; earth woman beyond any

'ánt'éego naadahwii'nih, t'áadoo
you being we hail -- you. none your

nineel'ánígóó diyin shinłchí JEsus.
equal being, holy you bore

Mary diyin nlíígo, Diyin Ayóit'éi bamá
Mary holy being God's mother

nlíígo, naha'áát'e' nihiyi' hólóóndi
you being, our sin in us being yet

nihi ch'áh sodílzin, ndasiildiiji
our safety all our " life long.

T'áá kót'éego 'ahol'áado.
AMEN.

4. CREED.

Diyin ayóit'éi t'áá ałtso ye'eniihi
God all powerful

nihitaa wooshdlá, 'áidí t'óó tsídeskéezgo
our Father, I believe, he just by thinking

yá 'aash 'índa nahasdzáán nindee'. Áádóó Jesus
heaven and earth set out. And Jesus

Christ wooshdlá, 'éi Diyin Ayóit'éi biye't'áá
Christ I believe, he God's son just

łá dilt'éhégíí nihinant'a'i; Diyin Ayóit'éi
only one our Lord; God's

binłch'i bik'ihóoliidgo yáá'iniiltsaad,
spirit upon her coming she conceived

áádóó Mary ka'ádini nlíígo, yishchí.
and Mary virgin being she gave birth.

Pontius Pilate 'áníígo ti'hoznii', tsin
Pontius Pilate consenting he suffered, crossed

'ałnáoszid bikaa bini'istsih, áádóó bizéé
wood on was stretched, and his death

hazlíí'go leehiltí biyi siziíni 'éi Limbo
occurring he was buried. His soul it to limb

hoolghéégóó silíí', tá agi jí yiléhgi hiiná
called went three days on that day alive

násdlíí', t'áá kót'éego yá'aashgóó násdlíí',
he became just so to heaven went "

bitaa t'áá ałtso ye'eniihi binsh'náaji
his Father Almighty's right hand

sidá k'ad; aadéé nihikih náhwiidoodliił
sits now, thence on us again he will come

dahináani índa bizéé ndahwiizlí'i hiináá
living and death-suffering alive

ndadoodleełgo yándahodiyo'áał biniiyé.
becoming to judge for that purpose.

Diyin Ayóit'éi binłchi'i wooshdlá, áádóó
God Spirit I believe and

Diyin Ayóit'ei biye'dabidiyí'i yee'łá'í
God's son followers

nlíini 'índa t'áá łá'í náádleeł
and just one to become

yiniiyé diyingo' ałtah 'ádaat'íini
for that purpose holily mixed being

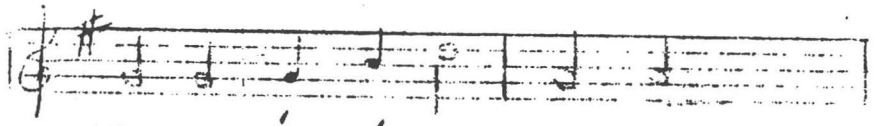
wooshdlá; 'a'áát'e' ahi'di háánáályáai
I believe, sins inside one taking away

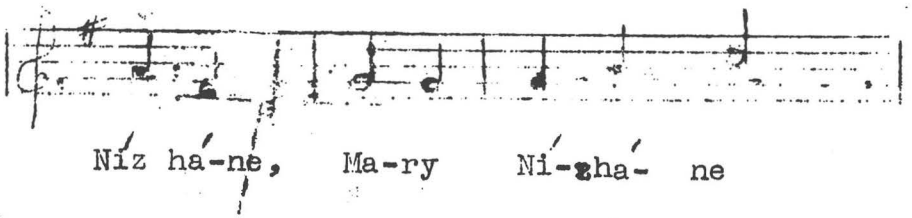
'azhi' hiiná nnádahadleehi 'áádóó 'iiná
bodies alive becoming and life

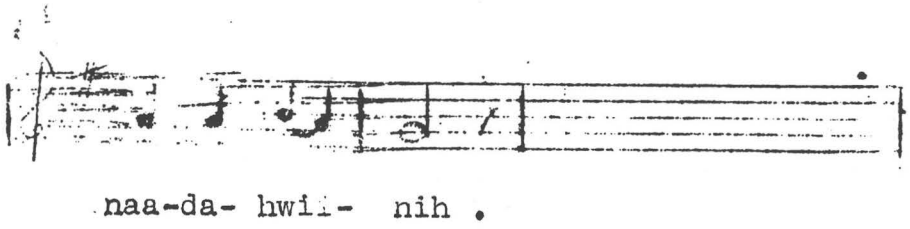
doo nnt'i'i wooshdlá. T'áá kót'éego'ahol'áadoo
not ending I believe. AMEN.

PART II - SONGS.

HAIL MARY!







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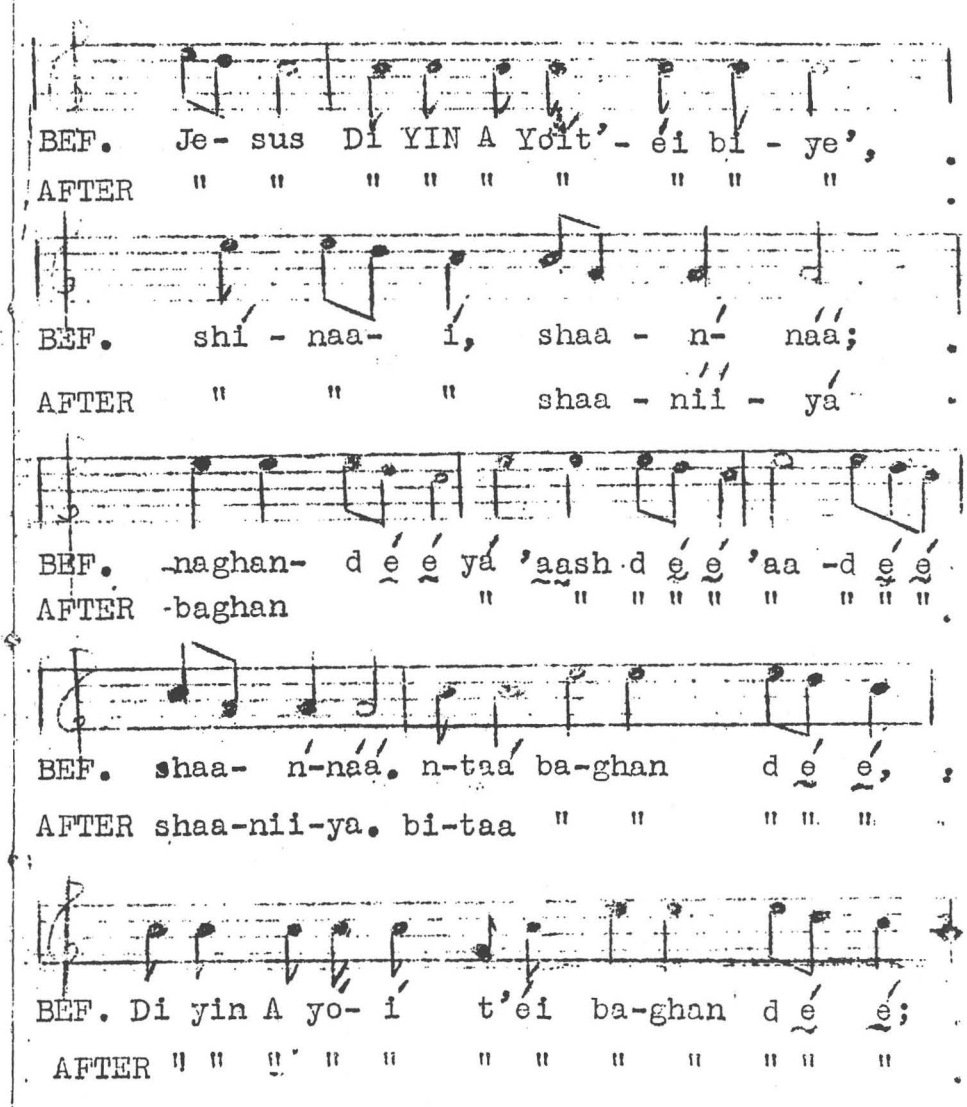


10. STATIONS OF THE CROSS.

Jesus Tihooznii'gi Sodizin Diit'sá'da Dashijaaígíí.

1. Jesus diiyoolyéél beehoo'a'
2. Jesus bitsin 'alnáoszid dahyidiitá.
3. Jesus t'áá łahádi naa'íigo'.
4. Jesus bimá bich'i' niníiyá.
5. Cyrene-doó Simon Jesus yikáá'aalwod.
6. St. Vernnica woolyéi Jesus yinii yáyiyiít'óód.
7. Jesus naakidi naa'íigo.
8. Esdzani dókólt'éegoshi: Jesus yaa dáácha.
9. Jesus táadi naa'íigo:
10. Jesus bi'éé baadazdiiltsood.
11. Jesus tsin 'alnáoszid bikáá bíne-estsih.
12. Jesus tsin 'alnáoszid bikáá bizéé' ha zlíí.
13. Jesus tsin 'alnáoszid bahdéé' ha-dahnáálti.
14. Jesus tsétł'ááh góne łeehiilti.

RESPONSES AT STATIONS.

Jesus, ts'idá t'ááiiyisíí 'aghaadi nihił nlí.
We adore thee, O Christ and we bless thee.

Háálá nitsin 'alnáoszid bee, nihookáá dine'é
Because by Thy Holy Cross thou hast redeemed
néisíníba.
the world.

Jesus, hahá ti'hwiisínni'í
Jesus, who hast suffered for us.
Nahaa jíínába.
Have mercy on us.

PRAYER TO JESUS ON THE CROSS. 2

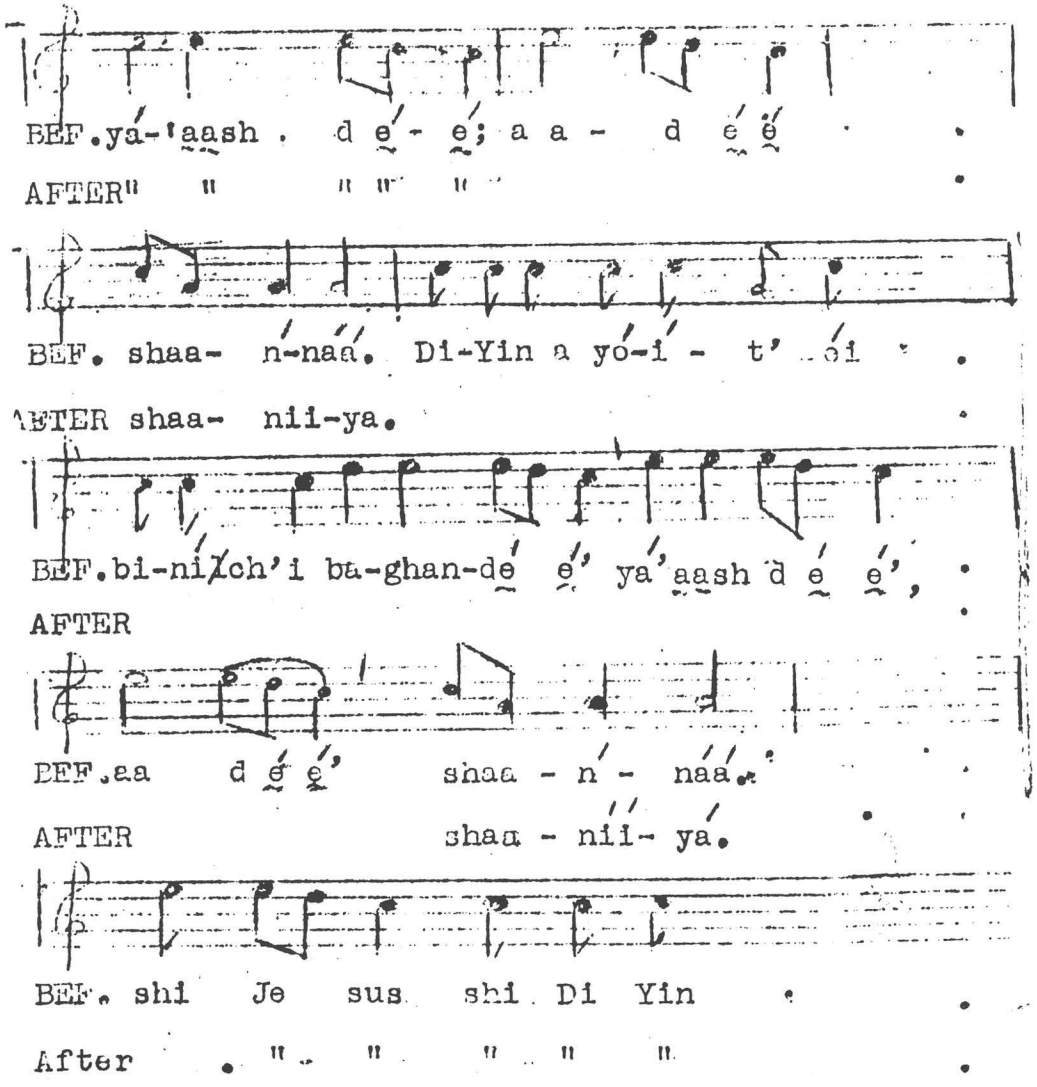
T'áá shoodí shi Jesus sha'áát'e biniinan
Please my Jesus my sins account of

tsin alnáoszid bikáá' nizéé hazlíí;
cross upon your death happened,

'áko yá'aash shá 'aandiintá; shii' hodiyingo
so heaven for me you opened; within me holily

'áshiléeh. T'áá kót 'éego 'ahol'áadoo.
make me. AMEN.

BEFORE - AFTER - COMMUNION.



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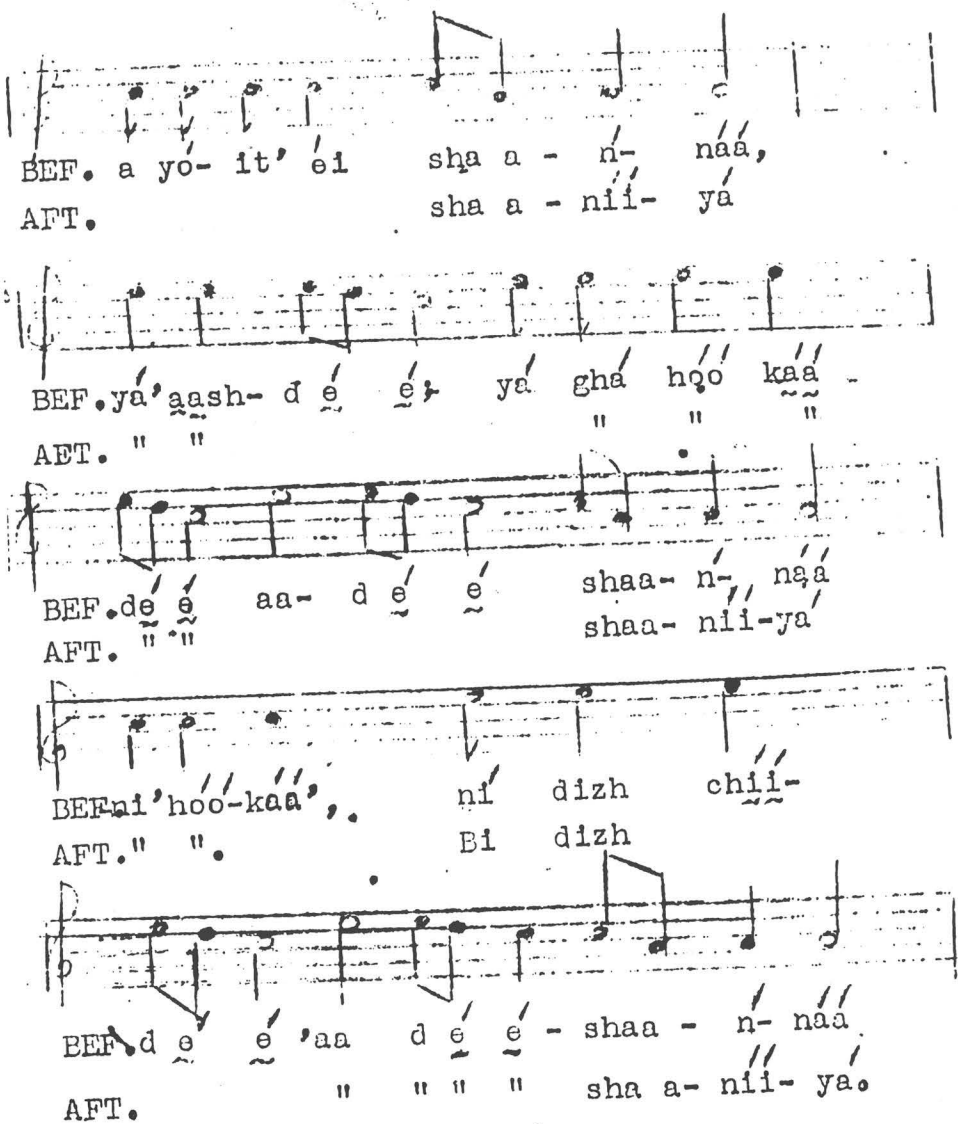

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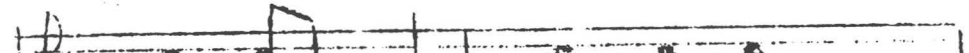

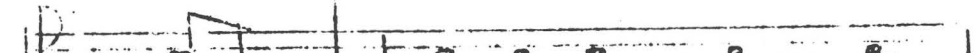

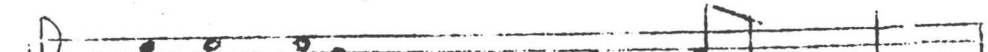

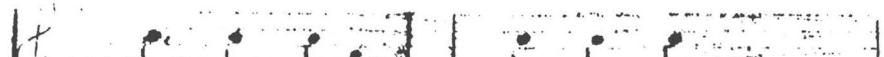

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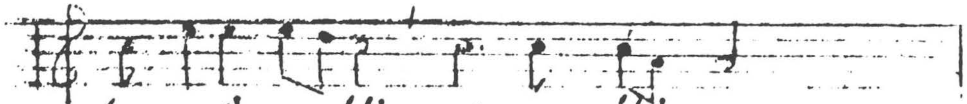
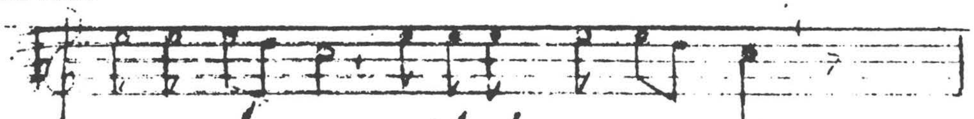
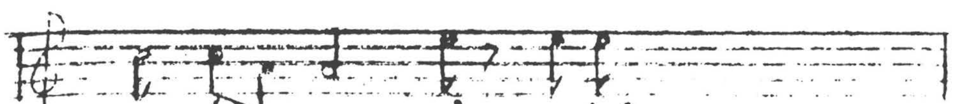


BEF. nt sit'ah-dee' shi ni- dii, ash;
AFTER- ni-nat' aazh;

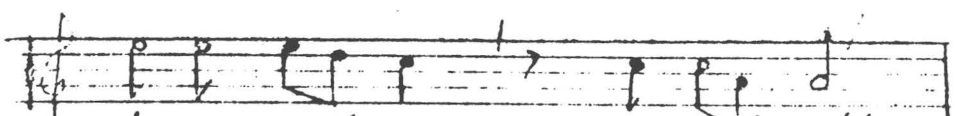
BEF shi-naa- i, kwe'e shaghan,"bi-dii- niid.
AFTER-



BEF Si-tsi-li, kwe'e la naghani, "
AFTER -

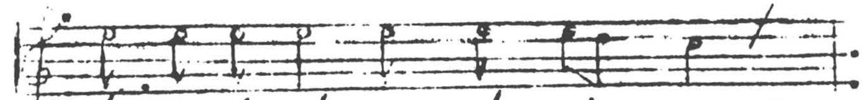


BEF, shi dii -niid. "K'ad Kwe'e
AFTER-



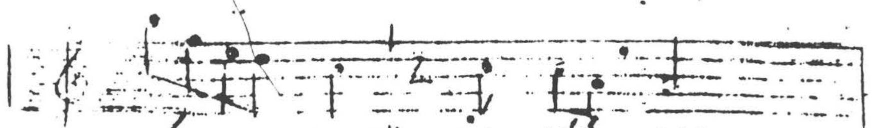
BEF: Sin'... d a a-d o o," bi d i i-niid.

BEFORE - AFTER - COMMUNION



Bef. "Kad Kwe'e' la nit se - kee - doon,"
After.

BEF. shi dii-niid". Shi kee', sha bik'ii-ini -
AFTER

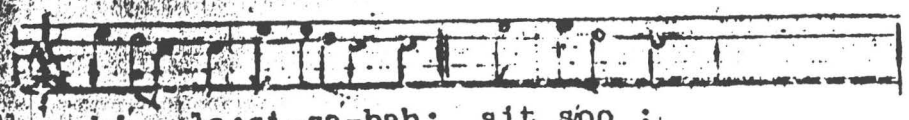


BEF. i i - doo'" bi- dii- niid.
AFTER

BEF. shi-god ta: shi jaad; shi ga a l;
AFTER

BEF. sits'ii s: shi je i: shi gaa n.
AFTER

BEFORE -AFTER - COMMUNION.

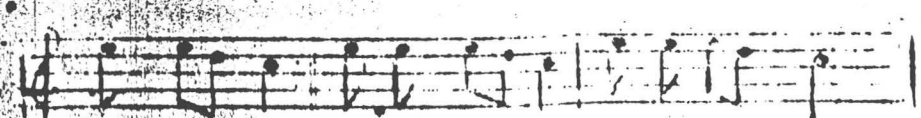


BEF. shi - la:si-za-bah: sit soo :

AFTER

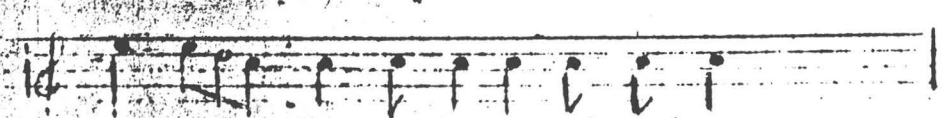
BEF. si-zaad: si jaa shi naa:

AFTER.



BEF. si-tsiita 'iin:siisi ziini: sintsek' ees:

AFTER

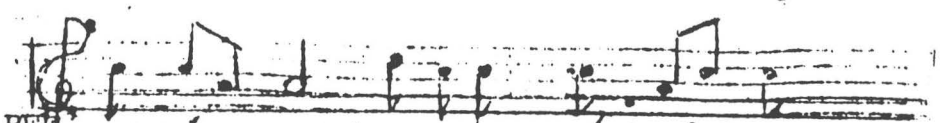


BEF. "sha'aat' e shiyi' di' i dingo .

AFTER

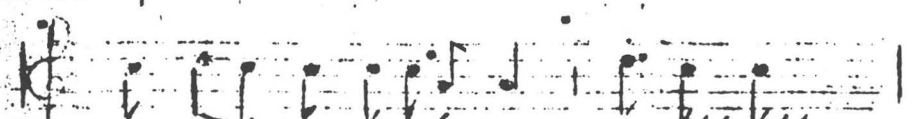
BEF. shik'ii-ini - i i - doo,"

BEFORE - AFTER - COMMUNION



BEF. si-dii-nrid. Sitsiji ho- zhoo- go

After-



BEF. naa shaadoo goo'o dishni; shikee dee:

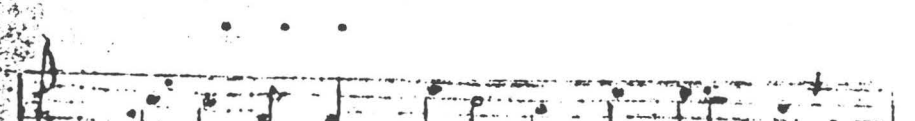
After

BEF. shiyaagi: shikigi: shinaat'aa 'aztso:

After

BEF. sha'aat' e shiyi 'idindoo .

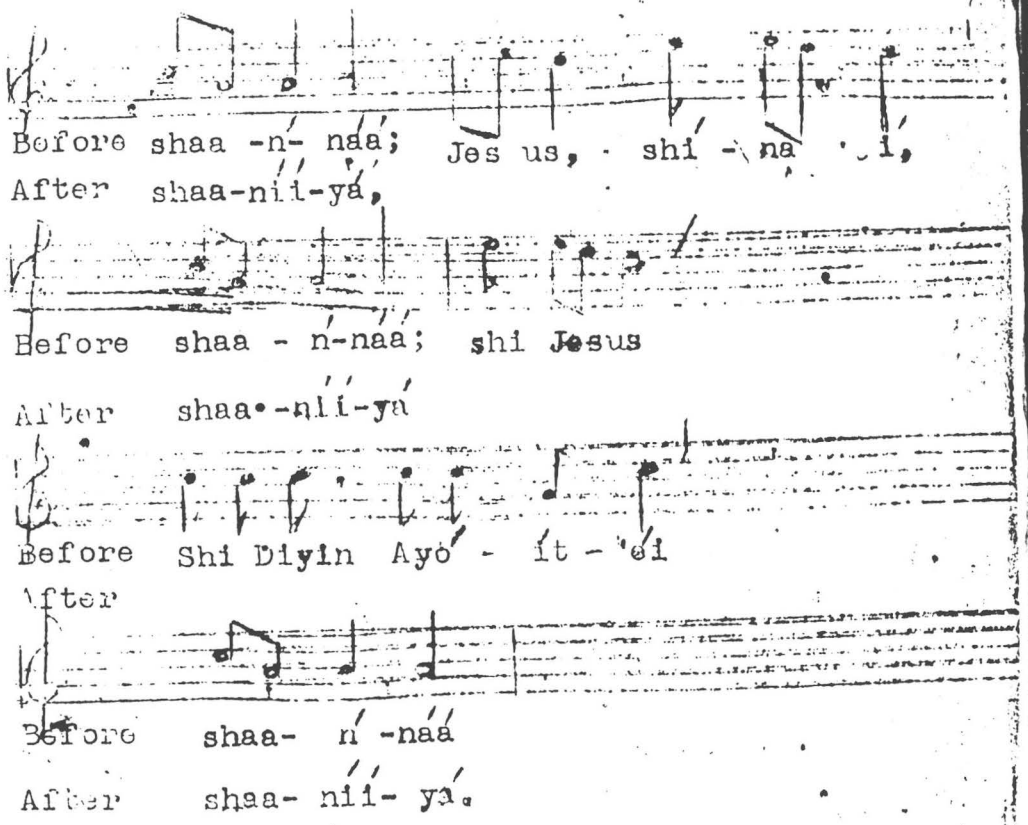
AFTER



BEF. goo-odishni Je-sus shi na i.

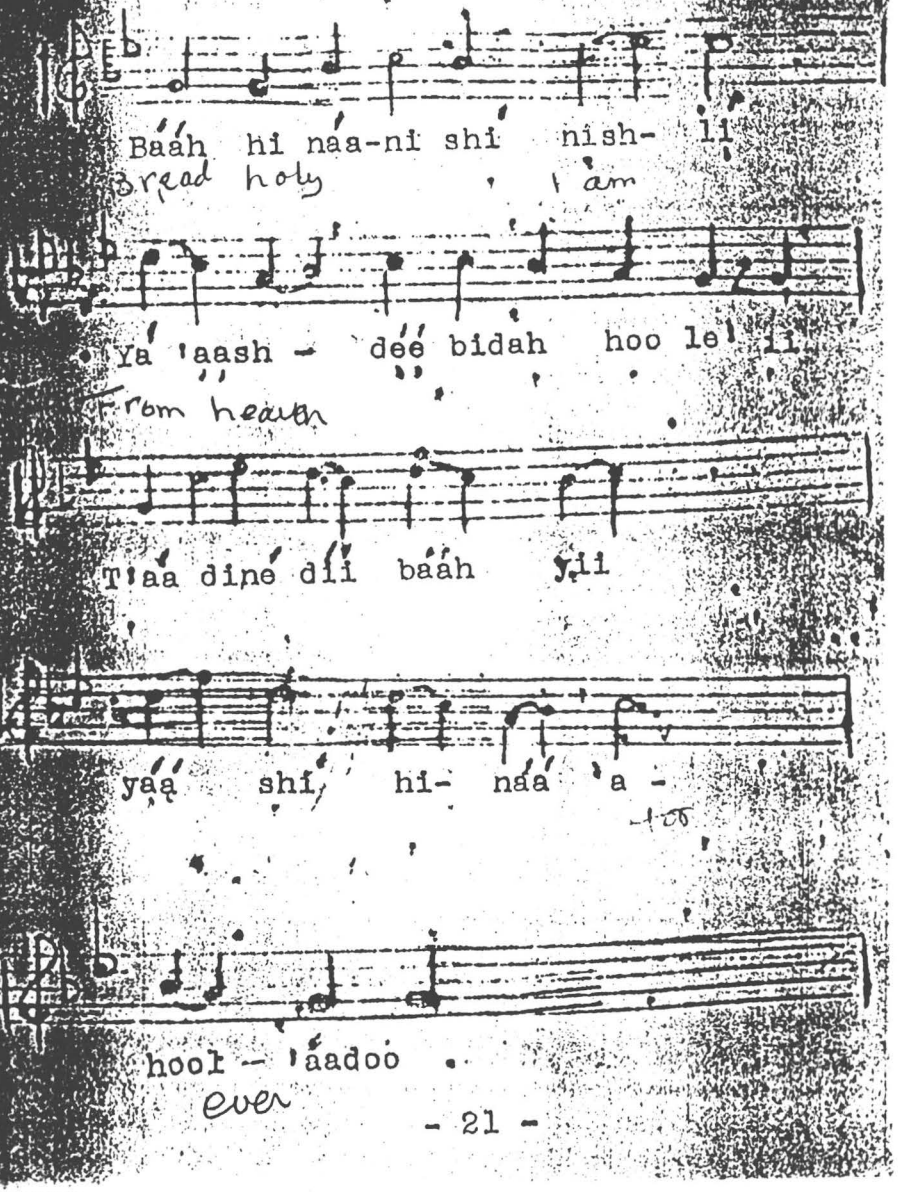
AFTER

BEFORE - AFTER COMMUNION.

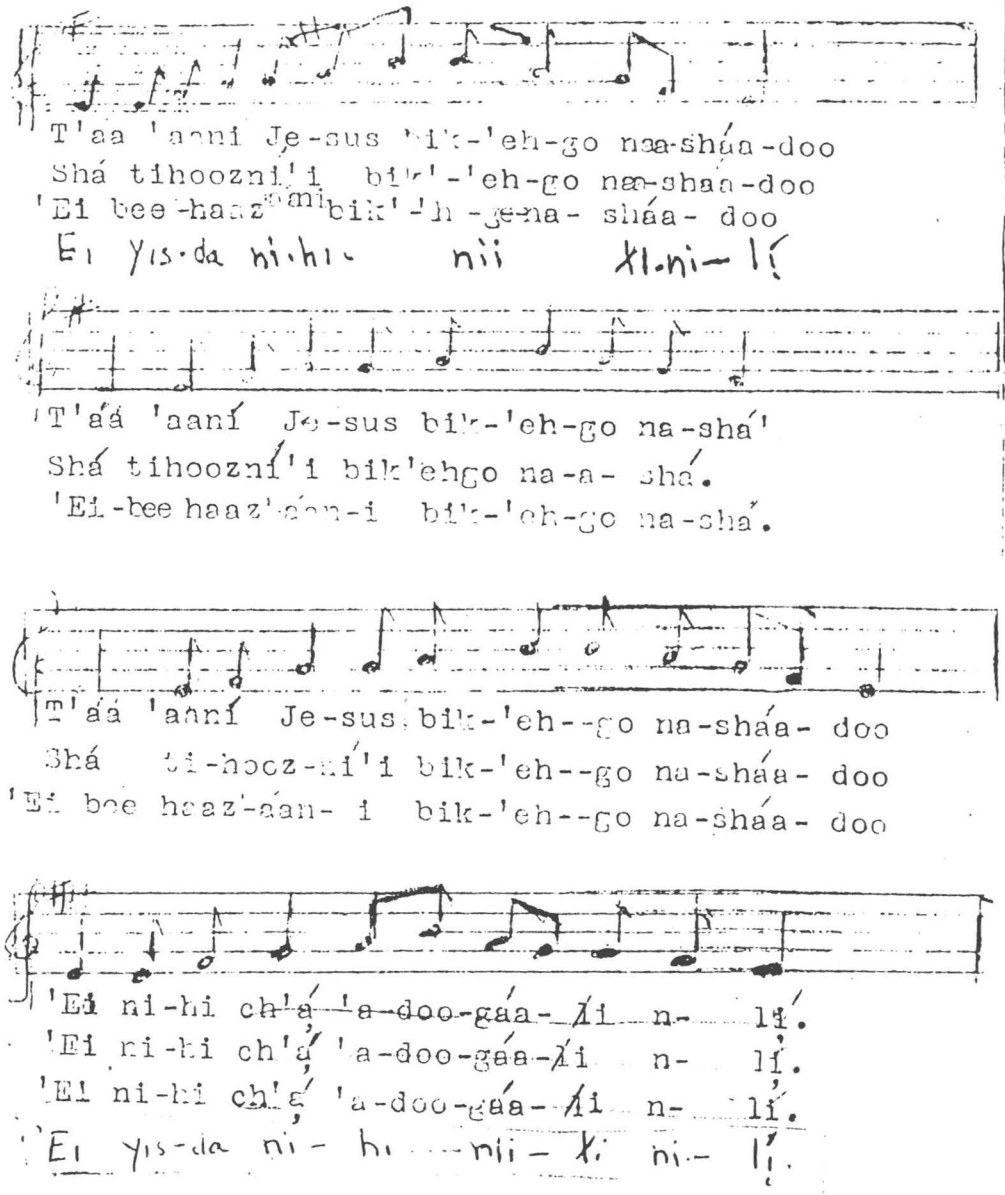


ANTHEM AT HOLY COMMUNION

-ST. JOHN VI.



NAVAJO LT. SONG.



4. T'áá shi sha'áát'e t'áá'ałtso baahweshni
T'áá shi sha'áát'e t'áá'ałtso 'ásdiid
T'áá shi sha'áát'e t'áá'ałtso baahweshni
'Ei nihi ch'ę́ 'adoogáałi nlį́.

5. Jesus biyeel 'adaalne'go shiináałdoo
Jesus biyeel'adaalne'go shiináał
Jesus biyeel 'adaalne'go shiináałdoo
'Ei nihi eh'ę́ 'adoogáałi nlį́.

6. T'áá Jesus bizhi 'ei báah'ídíl'įįgo
'Ei bee diyini nihiyi hóló
T'áa Jesus bizhi 'ei báah'ídíl'įigo
'Ei nihi ch'ę́ 'adoogáałi nlį́.

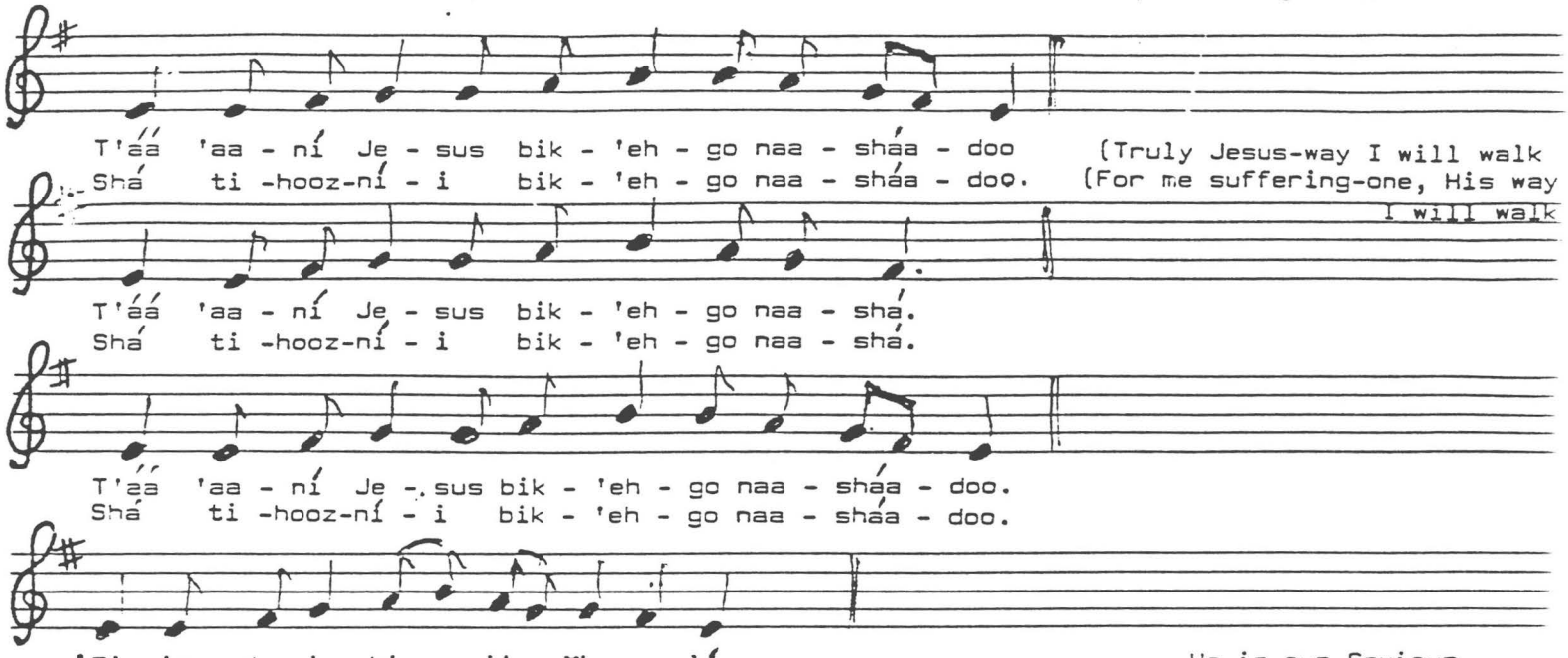
7. Jesus bimá 'ei 'iłdó shí shimáálá
Jesus bimá 'ei 'iłdó shí shimá
Jesus bimá 'ei 'iłdó shí shimáálá
Háálá biyaázh nihi ch'ę́ 'adoogáał.

8. Sha soodízini Mary shimáálá
Sha soodízini Mary shimá
Sha soodízini Mary shimáálá
Háálá biyaázh nihi ch'ę́ 'adoogáał.

9. Ni 'niłdiid bijiiji bik'ehgo naasháadoo
Ni 'niłdiid bijiiji bik'ehgo naashá
Ni 'niłdiid bijiiji bik'ehgo naasháadoo
'Ei nihi ch'ę́ 'adoogáałi nlį́.

THE NAVAJO MOUNTAIN SONG

A song of faith, written by Father H. B. Liebler on a trip to Navajo Mountain.



(Truly Jesus-way I will walk
(For me suffering-one, His way I will walk

He is our Saviour

3. 'Ei bee haaz-áani bik'ehgo naashá́adoo
'Ei bee haaz-áani bik'ehgo naashá́
'Ei bee haaz-áani bik-ehgo naashá́ado
'Ei yisda nihi niiɣi nlį́.

His commandments-way I will walk

He is our Saviour.

4. T'áá shí sha'áát'e t'áá'aɣtso baaweeshni
T'áá shí sha'áát'e t'áá 'aɣtso 'ásdįįd.
T'áá shí sha'áát'e t'áá 'aɣtso baaweeshni
'Ei yisda nihi niiɣi nlį́.

My own sins, all of them, I have confessed.
They are all gone.

5. Jesus biyeel 'adaalne'go shiináaɣdoo
Jesus biyeel 'adaalne'go shiinááɣ.
Jesus biyeel 'adaalne'go shiináaɣdoo.
'Ei yisda nihi niiɣi nlį́.

Jesus' sacrifice suffering being made, I'll be there

6. T'aa Jesus bizhi 'ei baah'ídíl'įįgo
'Ei bee diyini nihiyi hóló
T'áá Jesus bizhi 'ei bááh 'ídíl'įįgo
'Ei yisda nihi niiɣi nlį́.

Just Jesus' Body, bread being made
Thereby the Holy in us exists.

7. Jesus bimá 'ei 'iɣdó shí shimáálá
Jesus bimá 'ei 'iɣdó shí shimá
Jesus bimá 'ei 'iɣdó shí shimáálá
Haálá beyáázh nihi ch'ę́ 'ádoogááɣ

Jesus'Mother she also is my own mother.

Because her Son is our Saviour.

8. Sha sodízini Mury shimáálá
Sha sodízini Mary shimá
Sha sodízini Mary shimáálá
Haálá biyáázh nihi ch'ę́ 'ádoogáál.

The one who is praying for me, Mary my mother

Because her Son is our Saviour.

9. Ni 'niɣdįįd bijįįjí bik'ehgo naashá́adoo
Ni 'niɣdįįd bijįįji bik'ehgo naashá́
Ni 'niɣdįįd bijįįji bik'ehgo naashá́adoo
'Ei yisda nihi niiɣi nlį́.

To my last day after HIm I will walk

haala 'áháneeh well! 3x (mild + pleasant surprise as in meeting old friend)

haalá ' " what the ....!

" 'áhoodzaa wake up + pay attention

haalá 'áníneéh what's the matter with you! as when child spills milk!

Grace Before Meals
Izhiiyíigo bisodizin

Nihí D.A. daníníngingo 'ánihílé; 'áádóó ch'iiyáá
Our God, bless us and food
nahá bik'i nahodíílaaɫ díí k'ad bidá'nida'ígíí
for us bless this now we eat
ná'ahaiit'íigo, nahá dííná'ánigi. Jesus nahá
thru yr bounty to us you give it. Jesus for us
bííńkaadgo nahaidiná'áago bidá'niidáá. T'áá....
intercedin hat he gives we will eat. Amen

After meals.

Nihí D.A. 'ahééhe lá daandii'níxx
Our God thanks to thee we say
t'áá xɫtxxxxx aɫtsoni nihich'i bíńlná'ígíí ch'iiyáá
for all to us you give food
yá'át'éhí 'ániid daedáá 'ígíí t'áá kónihíɫ'íi go. T'aaɫ.
good recently we ate, thus do to us always Amen